

# THE PRAISE OF A GODLY WOMAN.

A Sermon preached at the Solemne Funerall of the Right Honourable Ladie, the Ladie  
FRANCES ROBERTS, at *Lanbide-rock-  
Church in Cornwall*, the tenth of  
August, 1626.

By  
HANNIBALL GAMON, Minister of the word  
of God, at *St. Maugan* in the same Countie.

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1 Cor. 4. 5.

Therefore iudge nothing before the time, vntill the Lord come, who will bring to light the hidden things of darknesse, and will manifest the counsell of the hearts, and then shall every man haue praise of God.

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Galatb. 3. 28.

There is { Neither Iew nor Greeke,  
Neither Bond nor Free,  
Neither Male nor Female, for yee are all one in Christ Iesus.

---

St. Hierom. Eustoch.

— *In seruitute Christi nequaquam Differentia sexuum valet, sed mentium.*

---

Idem ad Principiam.

*Non facio ullam inter Sanctas Faminas Differentiam, quod Nonnulli inter Sanctos Viros & Ecclesiarum Principes, fuisse sacre conueniunt.*

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TO THE TRVLV  
NOBLE IOHN ROBERTS,  
Son and Heire to the Right Ho-  
nourable RICHARD Lord ROBERTS  
of *Truro*: the Vnualuable Riches of  
sincere Grace here, and of Eter-  
nall Glory hereafter.

HONOVABLE SIR,



Lthough it bee true  
( which a worthy  
Diuine<sup>a</sup> obserueth )  
that formall Hypo-  
crites are heartned  
and hardned in their  
lewd courses & false  
conceits of happi-  
nesse, when they heare more infamous Sin-  
ners than themselues, gloriously and flatter-  
ingly commended at their Deaths ; yet we

<sup>a</sup> Mr. Bolton Disc.  
of true Happi-  
nesse, p. 61.

THE EPISTLE

need not feare any such bad effect by the Funerall-commendation of Gods true Saints; because the publike Testimonie of their iust Praises doth not onely make the wicked more inexcusable, and the Glory of Gods Graces shine farre brighter to Posteritie; but also enkindleth in the hearts of the godly a greater fire of Zeale for imitation. These are some of the Ends, why it hath euer been and is still an vnreproueable Custome in Gods Church, that the Godly should be *Marked*<sup>b</sup> and *Honoured*<sup>c</sup> at their Deaths, as *Hezekiah* was by all *Iudah & Ierusalem*: *Valentinean*, *Satyrus* and *Theodosius* by *Saint Ambrose*<sup>\*</sup>: *Basil*, *Gregory* and *Gorgonia* by *Nazianzen*<sup>†</sup>: *Nepotian*, *Paula* and *Marcella* by *S. Ierom*<sup>†</sup>. Had not their Holy Liues and Happie Deaths beene published by such vnpartiall Pens, wee should haue bin ignorant now of many excellent Courses of sanctified Men and Women, of many comfortable workings of the Holy Ghost in them, and should haue wanted many inflaming Motiues to follow their religious steps. Vpon this consideration I was bold to commend vnto Gods people the more  
than

<sup>b</sup> Psalm. 37. 37.  
Deut. 34. 7, 10, 11.

<sup>12.</sup> Hebr. 3. 2. &  
11. cap.

<sup>c</sup> 2 Corin. 32. 33.

<sup>\*</sup> S. Ambrose. tom. 3.

<sup>†</sup> Greg. Nazian.

Orat. {  
30.  
18.  
25.

<sup>†</sup> S. Ierom.

{ Heliod.  
Euslob.  
Princip.  
Occas.



than Ordinary passages of your Honourable Mothers Holy Life and Death: wherein I haue as a Christian spoken the truth of a Christian, that is, (as Saint *Ierom*<sup>d</sup> protesteth in a like case) made a true Narration; not a Vain-glorious Panegyrick. Let Poets and Oratours praise those women, which *Poppæa*-like<sup>e</sup>, are graced with all other things sauing a Gracious Heart: Let them commend their Wit, Wealth, Beautie, Nobilitie, and other Gifts of Fortune (as they call them) in stead of Vertues<sup>f</sup>. Wee the Ministers of Christ, and Stewards of the Mysteries of God, must adorne none with the Honourable Attributes of Heauenly Praise; but such as are truly beautified, enriched, and ennobled with the Purity and Power of Gods Feare in their Humble Soules\*. This praise the Lord will Prosper<sup>g</sup>, which is vttered in that *Wisdom*<sup>h</sup>, whereof the *Feare of the Lord is the beginning*. But for the Saints themselves: I dare say with Saint *Augustine*<sup>i</sup>, that they desire more the Imitation, than the Commendation *defuncta, quantum se dilexit etiam dissimilem uina*; but also because her Husband loued Her not, which he proueth thus: *Nam uir, si amaret, cum illa esse post mortem desideraret, quod profectum non eris, si quales es, talis eris.*

<sup>d</sup> Testor Iesum  
illa seruauit & ego  
seruire cupio, me u-  
trumq; in parie ni-  
hil fingere, sed quasi  
Christiani de Chri-  
stiana que pro-  
vera proferre, &  
est, Historian ser-  
bere non Panegyri-  
cum. S. Ier. m. Epi-  
taph. Paule.

<sup>e</sup> Poppæa cum illa  
alia fuisse prater  
Honestum animum.  
Tacit. Annal. l. 13.  
<sup>f</sup> Laudauit esse Ne-  
ro apud rostra for-  
mam eius & quod  
diuina forme pa-  
rens fuisset, aliaque  
fortune uirtutes  
pro Virtutibus. Id.  
Annal. l. 16.

<sup>g</sup> Esai. 61. 3.

<sup>h</sup> Eccles. 15. 10.

<sup>i</sup> Prou. 9. 10.

<sup>i</sup> Epist. 125 where  
S. Augustine refu-  
seth to commend  
vnto a wicked  
Husband his god-  
ly wife that was  
dead, not onely  
because she desi-  
red not his praise,  
saying: *Laudem  
non hominibus im-  
illa non querit, imi-  
tationem uero tu-  
centum quauit et*

Husband loued  
desideraret,

on of their vertues: and therefore to tell you the truth (as the same Father doth his friend) you should neuer haue heard mee commend this deceased Lady, but in hope, that Gods Graces in Her might by this meanes, suruiue in your religious Imitation, and not only in you and all them that are of Her blood; but also in all them that haue heard or shall reade this Sermon. This is all the gaine I looke and pray for, that Gods <sup>k</sup> word, which I haue faithfully alledged (not without some Illustrations (I confesse) borrowed from the holy Fathers <sup>l</sup>, whereof I need not to be ashamed) may be constantly practised by vs all. For when all is done and said, assure your selfe (Deare Sir) it is only the Life of Grace, the Grace of the *Feare of the Lord* can truly Honour you, or any vpon earth, sweetly comfort you at your Death, and eternally Glorifie your Soule and Bodie in Heauen. Abandon then I beseech you in the name of Christ <sup>m</sup>, all iniquitie, and all workers of iniquitie, yea abominate the sweetest sin, to which your youthfull affections are most endeared, else you will neuer be able to encline and enlarge

<sup>k</sup> 1 Cor. 23. 22, 28.

<sup>l</sup> 1 Pet. 4. 11. Tit. 2. 8.

<sup>2</sup> Tim. 2. 15.

<sup>l</sup> 1 Tim. 4. 13. &  
6. 3.

<sup>l</sup> --Ingenus pudore qui ornabat etatem, quid cuius esset, confiteri: illud (aiebat) Terullianus, istud Cyprianus, hoc Lactantius, illud Hilarius est. Sic Minutius Felix, ita Victorinus in hunc modum est locutus Arnobius. S. Ierom. ad Heliodor. de Nepotian.

<sup>m</sup> 2 Theff. 3. 6.

<sup>2</sup> Tim. 2. 19. *Pro.*

4. 14. 1 Cor. 5. 11.

Ephes. 5. 11. *Psalm.*

26. 4. 5. & 119. 32.

36. 128. 2 *Chron.*

19. 2. & 20. 37.

## DEDICATORIE.

large them to the pursuit and practise of so excellent and Glorious a Grace as the *Feare of the Lord*; because this godly Feare and the impenitent Allowance of any lust, is as incompatible as Heauen and Hell : so that if you should hate to be diuorced from your Bosome-sin whatsoeuer it be ( which God forbid ) you could haue no true right and interest to the precious promises of this and of that other life <sup>n</sup>. Thinke on this continually, and hold it your greatest Honour, the Noblest imployment of your Soule, as it is indeed, to keep your selfe (as a King • did before you.) from your iniquitie. *Quod si tu (quod procul absit) nolueris, ego liber ero.* *Epistola, immo concio me hac mea, cum lecta fuerit, absoluet P.* And so I rest, being mindfull of your Vertues,

<sup>n</sup> 1 Tim. 4. 8.

<sup>o</sup> Psal. 118. 23.

P S. Ierom. ad Ca-  
sarin. Adaleric-  
tam.

*Saint Mauganthe*  
19. August 1626.

*Tours in all Christian Deuotion,  
and heartiest prayer to  
God for you,*

HANNIBAL GAMON.





## THE PRAISE OF A Godly Woman.

PROV. 31. 30.

—But a woman that feareth the Lord, shee  
shall be praised.



Raise is a Debt (saith  
Gregory Nazsanzem <sup>a</sup>)  
and it must be paid, not  
to men alone, but to  
women also; yet not to  
euery woman, be shee  
neuer so noble, wittie,  
wealthy or faire <sup>b</sup>, vn-  
lesse she be godly with-

all: For fauour is deceitfull, and beautie is vaine; but  
a woman that feareth the Lord, shee shall be praised.

A promise this is and affirmatiue, and an affir-  
matiue promise hath two parts in it. The first is  
the Partie to whom it is made, and shee is *Mulier*

atque excellat: ut in his laudetur, in quibus etiam Deus prophetico iudicio laudatur, de quo scrip-  
tum est Psal 66. 5. Terribilis in conspectu super filios dominum: cuius opera coram Deo laetant, qui  
bona in bonis operibus facta contexat. Id. ib. cap. 3.

B

simens

<sup>a</sup> Orat. 25. fol. 439.

Rom. 13. 7, 8.

<sup>b</sup> Non possumus re-  
prehendere diuini  
artificis opus; sed  
quem delectat cor-  
poris pulchritudo,  
multo magis illa de-  
lectet venustas, quæ  
ad imaginem Dei  
est intus, non foris  
comptior. S. Ambr.  
In Ill. Virg. c. 4.  
Prov. 11. 22. Eccle.  
The Division.

11. 2. — Homo igitur  
mihi non tam  
vultu quam affectu  
admirandus emineat

*timens Dominum*, A woman that feareth the Lord, which is also the reason why she shall be praised: euen because she is a *woman fearing the Lord*. The second is the thing promised, and that is *Laudabitur*, *she shall be praised*.

I.

In the former, it is not enough that she is a woman, because euey woman is not *Timens*, one that *Feareth*, nor sufficient that she *Feareth*; because euey woman that feareth is not *Timens Dominum*, one that *feareth the Lord*; but *she that shall be praised*, is all three. 1. A woman by nature <sup>e</sup>, where the weaker her sex is, the more shee shall be commended. 2. By Grace <sup>d</sup>, *a woman that feareth*, where the continuall act of this Fearing is required. 3. *That feareth the Lord*, where the right Obiect of her continuall feare is limited.

<sup>e</sup> *Naturale vocabulum est Fœmina. naturalis vocabuli generalis, Mulier. -- Tert. de Virg. Veland. cap 4.*

<sup>d</sup> *Aliud est Timere simpliciter, aliud Timere Deum —*

II.

*quippe timere & amare simpliciter prolata, affectione: cui additamētum autē virtutes significāt. Simples nempe affectiones insunt naturaliter nobis tanquam ex nobis, Additamenta ex Gratia. S. Bern. de Grat. & lib. Arb.*

<sup>e</sup> *Mulier enim nō naturā nomen est uxoris, sed uxor cōditione nomen est mulieris. Tert. lib. c. 5. Gen. 2. 23. Hęc vocabitur mulier, quoniam de viro suo sumpta est: Quia sumpta est (inquit) de viro suo, non quia virum experia-*

*ben enim corruptela, sed sexus vocabulum est. Gal. 4. 4. Luke 1. 28. S. Amb. ibid. 5.*

workes



workes shall praise her, yea rather than faile, God himselfe shall praise her, which is best of all. So sure she is to be praised, not for the present onely, but for euer. And so this Text besides that it is a *Promise*, it is also a *Motue* to stirre vs vp to feare God, that so we also may haue true and eternall praise of God. It is both, and both waies wee to haue vse of it, as of a *Promise*, and as of a *Motue*: both these waies at once; *A woman that feareth the Lord she shall be praised.*

A { *Promise,*  
and  
*Motue.*

A weake sex <sup>r</sup> to beginne with, and yet being strengthened by Grace <sup>s</sup>, no impediment; but *The partie* that a woman as wel as a man may feare the Lord, *that shall be* and haue praise of him, and so become the partie *praised.* who shall, and one Reason too, why *shee shall be* *praised.*

I.

For a woman must be more good than nature, art, policie, preferment can make her, else shee is not good enough for Gods Spirit to praise her. He commends neither men nor women considered in their pure Naturalls only, in that estate of corruption, they all heare alike to their disgrace, that they are *All vnder sinne* <sup>h</sup>, *All come* <sup>i</sup> *(short of the glory of God,* and are *All the children of* <sup>k</sup> *wrath,* because they *Are without all feare of God* <sup>l</sup>.

<sup>r</sup> 1 Pet. 3. 7. 1er.  
<sup>s</sup> 30. 37. Nah. 3. 13.  
Gal. 3. 27, 28.

<sup>h</sup> -- Ex parte nature  
(nisi sit fortitudi  
di maioris gratia)  
facilius incurruatur  
ad malum sexus (a-  
vineus. Bonau. l. 2.  
d. 21. q. 3. p. 18.

<sup>k</sup> Rom. 3. 9.

<sup>i</sup> Rom. 3. 23.

<sup>k</sup> Ephes. 2. 3.

<sup>l</sup> Rom. 3. 18.

<sup>m</sup> Envip. Plutare.  
de Tranquillitate.  
Mulier quantūvis pro-  
ba, Mulier tamen  
est.

<sup>n</sup> Anima enim sex-  
um non habet. -- De  
Virg. tom. 1. lib. 3.  
fol. 99.

By nature then both sexes are alike faultie, alike discōmendable in Gods sight, and so they should be in ours. We should not dispraise women more than men, for the sex sake only (as some doe <sup>m</sup>) because they haue as noble soules as men, for <sup>n</sup> soules haue no sexes, (as Saint *Ambrose* saith) nor praise women for the endowments of the flesh onely (as

B 2

other



o Corn. Agrip. d:  
Nobilis. femine  
sexus. Bocacius de  
claris mulieribus.

\* Ef 33. 6.

† Caiet. in loc.

¶ Naturaliter etiam maior luctus est inter carnem et spiritum mulieris quam viri: quoniam enim caro eius infirmior, & spiritus minus promptus, ideo pugna difficilior. & victoria commendabilior. Pet. Blesser. 33. p. 420. Timeo autem ne forte viri à virginibus iudicentur: Comparatione tamen non Auditoritate: quia per duo tantum scilicet: per Fragilitatem carnis & Ignorantiam mentis putabatur, &c. fer. 35. p. 428.

\* Tractat. de Nobilitate, part. 2. p. 52 li. E. Et Greg. Naz. Orat. 13. tom. 1. fol. 352.

\* 2 Kings 9. 34. Ait. 14. 15. 1 Iob. 418.

† Matth. 10. 28. Ef. 51. 12.

other some doe °) vnlesse they be adorned also with the sauing Graces of the Spirit, whereof a chiefe one is not noble birth, great wealth, excellent wit, or rare beautie; but *the feare of the Lord*, his treasure \*. This godly feare is that, that makes a Woman in relation ¶ to God, praise-worthy. And good reason it should do so, if we regard the weaknesse of a woman, in whom so excellent a Grace as *the feare of the Lord*, is found, and the Noblenesse of fearing the Lord, being so found.

First, a womans weaknesse is naturally ¶ greater than the mans, and therefore by how much her flesh is weaker, and her spirit lesse willing, by so much the combate she hath, is more difficult, and the victory she gets, more commendable. I know a man (*Blesensis* by name) that thought two things should excuse him at the dreadfull day of iudgement, the Frailty of his flesh, and the Ignorance of his minde; but then he feared lest God would iudge men by womē, whose sex being more fraile, more ignorant than that of mens, were for all that oftentimes more holy, more deuout than many men.

Secondly, the *Feare of the Lord* is the truest Nobilitie (as *Gerson* \* proues) the noblest grace that can ennoble and extoll a man or a woman. Other naturall, ciuill, and meere morall excellencies, perfections, and endowments a woman may haue, nay (which is neere the point) other kindes of Feare she may haue, and yet be base, seruile, cursed as *Iezebel* \*, not praise-worthy, as namely, if she feare men †, or what else besides more than God

God, or not for God, (as Saint Bernard <sup>c</sup> limits) or if shee feare God as a Iudge, in respect of his punishments only <sup>e</sup>, & not as a Father for loue of his goodnesse, and from an hatred of wickednesse, or if she haue cast off the feare of the Lord, which shee hath seemed to haue, or if shee puts off his Feare from time to time, and continues not in it.

Looke we then first to the Obiect of the *Laudable womans feare*, that he whom she feareth be the Lord, in respect of his Mercy and Iustice both; then to the continuall employment of her Feare, not one that hath feared him, or will feare him; but one that doth feare him for the present, and continueth therein, else shee is not a woman *Timens Dominum, Fearing the Lord*, and so not worthy to be praised.

First then (that the Obiect may be right) the *Lord is her feare*, who shal be praised. For if He be not, all exquisitenesses besides are nothing in comparison; and if He be, all sufficiencies (remarkable in that sex) are improved, and all Duties (observable in the feare of the Lord) are practised. To see this the better, let vs follow *Tertullians* <sup>x</sup> rule, and oppose one against another, a vessell of dishonour against a vessell of honour, a woman not Fearing, against a woman Fearing the Lord.

She that fears not the Lord, sets light by Gods anger and her Husbands <sup>y</sup>, not caring whether they bee pleased or displeased. Shee neglects to plant the feare of the Lord in her childrens hearts,

<sup>c</sup> Convertatur ad ipsam etiam Timor tuus, quia peruersus est timor omniu, quo metuis aliquid preter eum aut non propter eum. S. Ber. in cop. Ieium. ser. 2.  
<sup>e</sup> Quid magis est, penā tim. re? Quis enim nō time? quis Latro, quis sceleratus, quis nefarius? &c. S. Aug. de Verb. Apost. ser. 15. fol. 332. tom. 10.

<sup>u</sup> Deut. 10. 12.  
<sup>2</sup> King. 17. 36. Luk. 12. 5. Es. 8. 13. Mal. 1. 6.

I.

The Obiect of her feare.

<sup>x</sup> Loquacitas in edificatione nulla turpis, si quando turpis. Itaque si de aliquo bono sermo est, res postulat contrarium quoque boni recensere. Quid enim scilicet nūm sit, magis illuminabis, si quod vitandū sit, prouide digesseris. Tertul. de Patient. c. 5. l. m. 2

A womā feare-  
lesse of God.

<sup>y</sup> Es. 1. 12, 17, 20, 22. Eccl. 26. 26. Es. 36. 9 &c. 3. 16. Prou. 30. 33. Eccles. 25. 13. & alibi passim.  
<sup>v</sup> bi verò timor Dei non est, ibi dissolutio vite est. S. Aug. de Temp. ser. 213. tom. 10.

chusing rather to be an example of wickednesse vnto them, and to misplace them in mariage for sinister respects. She brings want of things necessary to her family by her wastefulnesse, brauery, and idlenesse. She contemnes her naturall and legall kindred, lifts vp her selfe aboue her equalls, disdaines her inferiours, dishonours her place by an ouer-lostie or an ouer-base and contemptible behaiour in the same. She alienates the hearts of Gods people from her, by neglecting the offices of courtesies and helpfulnesse. She declines and vnderualewes the most searching meanes of Salvation, the Word, Prayer, Conference, Repentance, Meditation, Sacraments; in a word (according to Saint *Ambroses* <sup>a</sup> Distinction) she feares hell torments, because shee hath sinned, but shee feares not Gods displeasure, lest she should sinne, and therefore shee liues and dies in worldlinesse, wantonnesse, pride, hatred, variance, emulations, wrath, strife, reuenge, impatiencie, gluttonie, or some such darling sinne: and tell me (Beloued) if such a woman not beautified and adorned with religion and the feare of the Lord, be worthy to bee praised of the Lord? I am sure the ancient Fathers <sup>a</sup> declaimed bitterly against her filthy heart, false haire, adulterate paintings, naked breasts, new-fangled fashions of superfluous, monstrous attire: & the holy Scriptures <sup>b</sup> vilifie her to her face, threatening her (notwithstanding all her other or-

naments,

<sup>a</sup> Aliud est timere quia peccaueris, aliud timere ne pecces. Et ibi est formido de supplicio, hic sollicitudo de premio. Epist. 84.

l. m. 3. Est quem timor Dei ligat, qui non expauescit ad vultus hominis, sed ad memoriam ge-  
bennalium tormentorum. Et hic quidem peccare non metuit, sed ardere. S. Bern. de Tripl. Cohærent: Vincul.

¶ c. Es. 33. 14.

<sup>a</sup> Tertul. de Habit. Mulieb. & de Cultu Fam. tom. 2. S.

Cyprian. de Discipl. & Hab. Virg. 10. 2. Greg. Naz. aduers. mulier: Ambrosius de orantes. 10. 3. S. Ephraim aduers. improbas mulieres. tom. 1. if his workes. Riuet. l. 3. c. 21. <sup>b</sup> 2 King. 9. 20, 30, 34. Es. 3. 16, 17. & 32. 9, 10, 11. 1 Pet. 3. 3, 4. Matth. 5. 36. & 6. 27. Eccles. 25. 13, 19.

# A godly Womans Praise.

7

naments and excellencies of nature, art, policie, preferment,) that without this *Feare of the Lord*, it shall not be well with her, Eccles.8.13. The Lord will come neare to her to iudgement, he will be a swift witness against her, Mal.3.5. She shall leaue her memorie to be cursed <sup>c</sup>, and her repraach shall not be blotted out, she shall be counted vngodly of all <sup>d</sup>, more bitter than death <sup>e</sup>. As rottenesse in her husbands bones <sup>f</sup>, As spittle <sup>g</sup>, yea As a Dogge <sup>h</sup>, and at last she shall be cast into hell fire, *Salua Venia*, without pardon from God, because (saith *Tertullian* <sup>i</sup>) she hath sinned *Saluo metu*, without any feare of God.

<sup>c</sup> Eccles. 23. 26.  
<sup>d</sup> Prou. 10. 7.  
<sup>e</sup> Eccles. 26. 21.  
<sup>f</sup> Eccles. 7. 26.  
<sup>g</sup> Prou. 12. 4.  
<sup>h</sup> Eccles. 26. 21.  
<sup>i</sup> Sic ergo & ipse, salua venia in gebennam detrudentur, dum salu mentis peccant. De penitentia. 5. Reuel. 21. 8. & 22. 15.

But on the other side what personall sufficiency, what singular duty is there requisite in a Woman, either in respect of God, or of her husband, children, kindred, seruants, place, and of Gods people, which the life of Grace, the Grace of the Feare of the Lord doth not animate, aduance, and accomplish? This godly Feare ennobleth Nobilitie, beautifieth Beautie, enricheth wealth, teacheth wit, wisdom. She that hath this *Feare*, dare not for her heart, but be loath to offend her husband, and deny her inferiority <sup>k</sup>; but be an example of godlinesse to her children <sup>l</sup>, prouide things necessary for her seruants <sup>m</sup> both in health and in sickness; loue her naturall and legall <sup>n</sup> kindred, esteeme her equals about her selfe <sup>o</sup>, countenance and relieue her inferiours <sup>p</sup>, maintaine the dignitie of her place by all such vertues as may discharge the <sup>q</sup> same; winne the affections of Gods people, to her more and more, by the offices <sup>r</sup> of courtesies, salutations, gifts, visitations, inuitati-

*A womans feare  
ring the Lord.*

<sup>k</sup> Gen. 3. 16. Eph. 5. 23-33. 1. Cor. 7. 34.  
<sup>l</sup> 1 Tim. 5. 10.  
<sup>m</sup> 2 Tim. 1. 5. & 3. 15.  
<sup>n</sup> Tit. 2. 4. Deut. 6. 7.  
<sup>o</sup> Prou. 31. 13, 21.  
<sup>p</sup> Matth. 8. 6.  
<sup>q</sup> 1 Tim. 5. 4. Eph. 2. 7, 10. & 4. 4.  
<sup>r</sup> Ruth 4. 15. Exod. 18. 7.  
<sup>s</sup> Phil. 2. 3. Rom. 12. 10, 16.  
<sup>t</sup> 1 Lam. 2. 1. 1 Tim. 6. 18.  
<sup>u</sup> Titus 2. 3.  
<sup>v</sup> Luk. 1. 40, 56.  
<sup>w</sup> Prou. 19. 6. & 22. 24.  
<sup>x</sup> Gal. 6. 10. 1 Tim. 5. 10. 1st 6. 14.

f Gal. 6. 9. Iam 1.  
19. 1 Tim. 4. 13.  
1 Thess. 5. 17. Luk.  
237. Ephes. 4. 26.  
Phil. 4. 5. 1 Pet. 3. 4.  
1 Luk. 9. 13. & 14.  
26.

u Psal. 18. 23. &  
97. 10. Gen. 39. 9.  
Prou. 16. 6. & 8. 13  
\* Gen. 17. 1. Psal.  
16. 8. & 116. 9.  
Añ. 10. 33. 2 Cor.  
2. 17. Iob 34. 21.  
Prou. 15. 3. & 5.  
21. 2 Chron. 16. 9.  
1 King. 17. 1. Mag-  
na est cautela pec-  
cati, Dei semper  
presentiam timere.  
S. Aug. de Temp.  
serm. 212. tom. 10.  
Multum enim re-  
sfrinat homines cō-  
scientia, si credamus  
nos in cōspectu Dei  
vivere, si non tan-  
tum quæ gerimus  
videri de super, sed  
etiam quæ cogita-  
mus, aut loquimur,  
audiri a Deo puta-  
mus &c. Lat. de  
Ira Dei. c. 8.

7 Es. 3. 8. 1 Cor.  
10. 22 Psal. 119.  
14. 72. 127. 162.

a 2 Tim. 1. 7. & 3. 2. b Rom 8. 15. c Es. 29. 13. d Deut. 4. 10. Es. 66. 2. Eccl. 12. 13. Prou.  
13. 13 Psal. 119. 161. e Psal. 119. 120. & 52. 6. f 2 Cor. 7. 1. Heb. 4. 1. Psal. 130. 4. g Deut.  
9. 19. h Hof. 3. 1. Psal. 33. 18. & 130. 4. i Ier. 5. 22. Añ. 10. 2. 33. k Mal. 1. 6. Os. 3. 5.  
Hebr. 11. 9.

ons and of helpfulnesse; yea she that feares God,  
dare not for her heart but *Honour them that feare  
God, Psal. 13. 4.* but keepe her set tasks <sup>f</sup> of hea-  
ring, reading, fasting, praying, meditating, mo-  
derating passionate distempers, and of all other  
gracious exercises, of Selfe-deniall <sup>e</sup>; so that there  
is not any knowne <sup>a</sup> sinne which she nourisheth,  
alloweth, or goeth on in, but quaketh and trem-  
bleth at the very first thoughts, yea motions and  
inclinations thereunto, as being in the sight <sup>a</sup> of  
an inuisible God, vnder the perpetuall presence of  
his All-seeing glorious pure eye, which shee will  
not prouoke to anger by any sinne, for all the gold  
that euer the Sunne made, or shall make while it  
stands in Heauen <sup>7</sup>.

This glorious description of a woman fearing  
the Lord, is not mine (Blessed Brethren) but the  
Scriptures, wherein I finde; 1. The cause of her  
Feare to be not Selfe-Loue <sup>a</sup>, but the Loue of  
God; not the spirit of Bondage <sup>b</sup>; but the Spirit  
of Adoption: 2. The Obiect of her feare to be  
not the precepts of men <sup>c</sup>, but the Commande-  
ments of God <sup>d</sup>: not his Threats only <sup>e</sup>; but his  
Promises also <sup>f</sup>: not his Anger only against sin <sup>g</sup>,  
but his Mercy also in Christ <sup>h</sup>: not his Presence  
only, as a Reuenging Iudge <sup>i</sup>, but his Forbearance  
also as a louing Father <sup>k</sup>. 3. The workings of  
her Feare to be in the heat of temptations and as-

fictions,



flitions, not Despairing <sup>1</sup>; but Belceuing the for-  
giuenesse of her sinnes, not Limiting God to the  
present danger; but <sup>m</sup> waiting for his mercy,  
not Distrusting his Prouidence; but hoping for  
Good <sup>n</sup>: not Murmuring against him; but prai-  
sing Him, and praying vnto Him <sup>o</sup>, yea (which  
is the proper Act of her Feare) not Louing any  
sin, but hating and eschewing all sin <sup>p</sup>, not out of  
a slauish terrour of punishment; but chiefly be-  
cause it is Sinne, an Infinite euill, and because an  
Infinite Good God, whom she loueth (saith Saint  
*Augustine*) is offended by it, though she should ne-  
uer goe to Hell-fire to be punished for it <sup>\*</sup>.

Lastly, in the Scriptures I finde Perseuerance  
or Constancie <sup>q</sup> to be euer an inseperable Atten-  
dant vpon her Feare! For she is not one that hath  
not yet tasted of this sauing Grace, or else not con-  
tinued in the same; but she is a woman for the pre-  
sent, *Timens Dominum*, *Fearing the Lord*. You shall  
neuer finde Her otherwise, than (as God would  
haue her) *In the feare of the Lord all the day long*,  
*Prou. 23. Fearing and keeping his Commandements al-*  
*waies, Deut. 4. Doing her Husband Good and not euill*  
*all the daies of her life, verse the 12. of this Chapter.*

It is true indeed, as Feare is opposed to Diffi-  
dence, *Luke 1. So she serues God without a Dis-*  
*trustfull Feare all the daies of her life*; because of  
Gods continuall presence with Her <sup>r</sup>, continuall  
mercy towards Her <sup>s</sup>, continuall power <sup>t</sup> ouer  
ut in illud, quod timebat non incidat, sed ne illum quem sic amat, offendat. De Catechiz. Rudib.  
cap. 17. 1009. 4. fol. 912. <sup>q</sup> *Ierem. 32. 39, 40. Deut. 4. 10. Prou. 23. 17. & 14. 2. 1 Tim. 2. 15.*  
<sup>r</sup> *Matth. 28. 20. Es. 43. 1, 2. Ier. 14. 9. Lam. 3. 22, 23. 2 Cor. 12. 9. Es. 26. 4. & 45. 24.*  
*Psal. 131. & 35. 24. Rom. 8. 16.*

II.  
The continua-  
ance of her  
Feare.

<sup>\*</sup> Verè Christianus proficere perueniet ad tam a-  
nimum, ut plus amet  
Dominum quam ti-  
meat Gehēnam: ut  
etiam si dicat illi  
Deus, vtere delicijs  
carnalibus semper-  
ternis & quantum  
potes, pecca, nec mo-  
riaris, nūc in Gehē-  
nam mittetur, sed  
memento tantum non  
dū non eris: exber-  
rescat & animū  
non peccet, non iam

C

Her,

<sup>a</sup> Matth. 10. 28.

Deut. 28. 58.

<sup>x</sup> Esai. 29. 15, 16.

Psal. 50. 21.

<sup>y</sup> Esai. 43. 25. &

63. 9. & 49. 13,

15.

<sup>z</sup> Esai. 42. 14.

<sup>a</sup> De diuersis ten-

tat. Diaboli, part. 3.

M<sup>r</sup>. Greenham 5.

part, among his

Rules for an Af-

flicted minde.

<sup>b</sup> Esai. 54. 8, 9, 10.

c. 49. 15. Ier. 31. 3.

36. c. 33. 20, 21.

Iob. 13. 1. Rom. 8.

38, 39. Mat. 12. 20.

Esai. 42. 3.

<sup>c</sup> Psalm. 103. 17.

<sup>d</sup> Sam. 7. 15.

<sup>e</sup> Psalm. 89. 28, 34.

Esai. 55. 3. c. 59. 21.

Ier. 32. 40.

<sup>f</sup> Iob. 10. 29. Iude

vers. 24. 1 Pet. 1. 5.

Esai. 26. 4. Psalm. 80.

17. Manus Dei est

ista, non nostra ut

non discidamus a

Deo, manus in qua

eruit ista, qui

dixit, Timorem me-

um dabo in cor eoru

& c. S. Aug. de Bo-

no perseuer. c. 7. 10.

7. Ier. 32. 37. <sup>i</sup> 1 Pet. 1. 23. 1 Iob. 3. 9. <sup>k</sup> Ephes. 1. 13. Num. 23. 19. Ios. 21. 45. 1 Iob. 5. 10.

Hebr. 7. 27. c. 11. 11. Rom. 4. 21. 1 Cor. 1. 9. <sup>h</sup> Esai. 59. 21. Ephes. 1. 13, 14. c. 4. 30. Iob. 14. 16,

17. 1 Iob. 2. 27. 1 Luke 22. 32. Iob. 17. 15, 26. Rom. 8. 34. Hebr. 7. 25. <sup>k</sup> 1 Pet. 1. 2, 3, 4, 5,

1 Iob. 5. 4, 18. 1 1 Pet. 5. 9. Ephes. 6. 6. Matth. 16. 18. <sup>m</sup> Ierem. 32. 40. Perseuerantiam enim

promissi Deus, dicens: Timorem meum dabo in cor eorum ut a me non recedant. Quod quid est a-

liusd quam talis ac tantus erit Timor meus, quem dabo in cor eorum, ut mihi perseuerant et adhere-

ant? Idem de Bono Perseuer. c. 2. Iom. 7. Rom. 11. 29.

Her, in Strengthening, Helping, and Vpholding  
Her, Esai. 41. 10. But yet as Feare is opposed to  
Negligence, so she still feares God, lest she should  
be secure by reason of his Power which is inuinci-  
ble <sup>a</sup>; of his Wisdome, which is infallible <sup>x</sup>; of  
his Mercy, which is compassionate <sup>y</sup>; and of his  
Iustice, which is inflexible <sup>z</sup>.

It is as true also (which ~~Gerfon~~ and others haue  
observed <sup>a</sup>) that many times a Deuout Soule is so  
disquieted with a slauish Feare of the Aduersary;  
that she feares lest she hath not any true Feare of  
Gods Maiestie; but yet (B. B.) say the Pelagian  
what hee can to the contrary, such is the Euerla-  
stingnesse of Gods Loue <sup>b</sup>, Mercie <sup>c</sup>, and Coue-  
nant <sup>d</sup>, the Vnconquerableness of his Power <sup>e</sup>,  
the Immortality of his Word <sup>f</sup>, the Certaintie of  
his Promises <sup>g</sup>, the Efficacie of Christs Spirit <sup>h</sup>,  
Prayer <sup>i</sup>, Merits <sup>k</sup>, and of Faith in them <sup>l</sup>; yea  
such is the durable vigour of this sauing Grace of  
the Feare of the Lord <sup>m</sup>, that being once rooted by  
God, (as Saint Augustine vrgeth) it cannot be re-  
moued; but through it we may perseueringly ad-  
here vnto God according to his promise: I will  
put my Feare in their hearts, that they shall not depart  
from me, Ier. 32. 40. with Psalm. 80. 17. She then that  
truely hath this Feare, doth so feare the Lord in

loue,



Loue, and loue him in feare <sup>a</sup>, that as in the midst of Gods not Consuming, but Consummating Anger (for so Saint *Augustine* <sup>o</sup> calls Gods Anger towards the Godly) thee can see the yerning and relenting Bowels of a Compassionate Father,

So: so in the height of Satans Terrifying iniections, she can shunne and abhorre Gods Displeasure <sup>p</sup>; more than all other miseries of Punishments, and therefore in what state soeuer the be of Consolation or Desertion, thee is still the same Woman, *Timens Dominum, Fearing the Lord.*

*86* Thus wee haue scene who shee is, who shall be praised, lest we should praise Her vnawares, whom we should not praise. And now it were good we did thinke a little better on the Reason, why the shall be praised, euen because the is such a woman fearing the Lord. *800 it*

For if any thing, so rare and excellent a Grace as the Feare of the Lord is, should moue vs to affect it, and labour for it, especially being found in so

weake a Vessel as a Woman is <sup>a</sup>. For I could tell you, there are more *Michals* <sup>r</sup> than *Abigails* <sup>r</sup>, more *Iezebels* <sup>r</sup> than *Sarah's* <sup>a</sup>, more proud *Vasthy's* <sup>x</sup>, than humble *Esthers* <sup>r</sup>, more Fearefull women, than Women *Fearing the Lord*; and therefore the rarer such Phoenixes are (as *S. Ierom* calls them <sup>a</sup>) not One to be found by wisest *Salomon* <sup>x</sup>, among a Thousand, the greater is her praise that seareth the Lord <sup>b</sup>.

<sup>f</sup> 2 Sam. 6. 16. 20. <sup>e</sup> 1 King. 21. 7. <sup>d</sup> 1 King. 9. 22. 30. <sup>u</sup> 1 Pet. 3. 6. <sup>x</sup> Es. 1. 12. <sup>r</sup> Es. 8. 5. <sup>a</sup> Optima femina rarior est Phoenix. Malarum seminarum tam copiosa sunt examina &c. <sup>c</sup> S. Ier. epist. <sup>x</sup> Eccles. 7. 28. Prou. 31. 10. <sup>b</sup> Laus tanto maior deferri solet, quanto est bonum rarum quod exigis Laudem. S. Aug. lib. 1. de Ciu. Dei. cap. 28. tom. 5.

23rd f m p t t t C 2 Then \* you feare and more men  
feareinge: you feareinge y<sup>e</sup> Lord. feare

<sup>a</sup> Absit enim ut timore pereat amor, si castus est timor. S. Aug. in Psal. 119. tom. 8.

<sup>o</sup> Est ira consummationis, & est ira consumptionis, nam omnis Vindicta Dei, ira dicitur sed aliquando ad hoc vindicat Deus, ut perficiat: aliquando ad hoc vindicat, ut damnet. Idem in Psal. 58. 10. 8 f. 599.

<sup>p</sup> — Qui glutine Deo conglutimatur, id est charitate — terribilium & horribilium ipsa Gebena iudicat, in re leuissima vultu omnipotentis scienter offendere. S. Bern. de Tripl. Cobaren. Vincul.

The Reason.

<sup>a</sup> 1 Pet. 3. 7. Vir itaq; nominatus est, quod maior in eo Vir est quam in femina, & hinc Viri nomen accepit. Item Mulier à mollicie est dicta — velut Mollier. Lañ. de Opf. Dei. cap. 12. <sup>r</sup> 1 Sam. 18. 21. <sup>c</sup> 25. 41.

Iay. 8:12

Esaï 8.12 Col. 2.

Eccl. 2:20

2 Tim 3.1. Mat. 10.28. Quis an me

Dominator, nisi De-

us solus? Quis ille,

nisi ignis Consum-

mator? -- Illi potius

metum confectum

est. Tertul ad vers.

Gnost. c. 9. tom. 3.

e Timor Scilicet non

est Virtus, quia li-

cet mala declinari

faciat: non tamen

hoc facit bene, id est

falsè iudicet; imo

erratè et brutè

iudicet, videlicet solo

metu fere. Ita enim

occupat animam &amp;

intentionem timen-

tis, ut oculus cordis

ad solam pacem eva-

sionem habeat &amp;c.

Paris. de Virtuti-

bus, fol. 81. lit. H.

&amp; Paludan. l. 3. d.

34. q. 3.

f. -- Coniux quæ a

adulterio animam

gerit, etiam si timo-

re viri non adulte-

rium perpetrat: ta-

men quod deest ope-

ri, inest voluntati.

Cassiodor. aliter ti-

met: nam &amp; ipsa timet virum; sed castè. Denique, times illa, ne vir infestus adueniat, ista ne offen-

sus abscedat. S. Aug. epist. 120. c. 21. 1. 2. e Ruben violat Balam dum nimium grandis effectus

est, quia timor si nimius est, dum se custodire nititur, format inutiles imaginationes, quibus se con-

solvens à salutaribus impeditur. Tract. 10. super Magnificat. part. 3. h. Lege Esaïam: vide quan-

tis subiacet timorem ut faceret irreprehensibilem &amp; bonum Timorem. Spiritus inquit Sapientia

&amp;c. Talle Timori Domini illa &amp; est irrationalis &amp; insipiens Timor, unus ex illis: Foris pugna,

internus Timores. In Psal. 118. Ser. 3. tom. 4.

Then I must tell you, that every Feare is not commendable. Not that Feare which is Hypocritically, for this is Superstition, when men feare the Feare of Idolaters <sup>c</sup>. Not that feare which is Worldly, for this is wicked selfe-Loue, when men feare Men <sup>d</sup>, Losse of Goods, Fire and saggot, more than God the Onely Soueraigne Commander of the Soule, the Only Dreadfull Threatner of euerlasting Burnings. Nor that feare which is Seruile <sup>e</sup> or adulterate <sup>f</sup>, for this is no Vertue (proues Paris) when men feare the Euill of Punishment only; not the Euill of Sinne, as an Adulteresse feares the Comming home of her Husbnd; but feares not the Committing of Adultery. Nor is that feare commendable, which is Distrustfull or Immoderate like Ruben (as Gerson & alludes) grown great, and lying with Bilhab, for this is Infidelitie when men tie Gods Grace to present deliuerance out of danger, without a Beleeuing and waiting Spirit for his Mercie, Esaï. 28. 16.

But the Feare for which a Woman shall be praised, is informed by Wisdome, instructed by Vnderstanding, directed by Counsell, strengthened by Might, gouerned by Knowledge, adorned with Pietie, as Saint Ambrose collects out of the cleuenth of Esaï <sup>h</sup>. It is a Faithfull feare trusting in

God,

# A godly Womans Praise.

15

God <sup>1</sup>, and making Him her Feare, *Eesai. 8. 13.* and her Hope too in the Day of Euill, not without this feruent Prayer vnto Him then: *Be not thou a Terror vnto me, Ier. 17. 17.* A chaste and Cleane Feare <sup>k</sup>, *Cleansing from all filthinesse of the flesh and Spirit* <sup>l</sup>. A Reuerent and Godly Feare <sup>m</sup>, Preparing the heart, Humbling the Soule in Gods sight <sup>n</sup>, Trembling at his Word <sup>o</sup>, not Disobeying it, Eschewing <sup>p</sup> euill, Working righteousnesse and Giuing much almes <sup>q</sup>. A Blessed Feare it is <sup>r</sup>, Blessing them that haue it, Blessing the Lord that giues it, Praising Him and saying: *That his Mercy endureth for euer* <sup>r</sup>.

<sup>1</sup> Psal. 115. 11. &  
147. 11. *Eesai. 50.*  
10.

<sup>k</sup> Psal. 119. 9. + *Thou art*  
<sup>l</sup> 2 Cor. 7. 1. *my nee*  
<sup>m</sup> Hebr. 12. 28.  
<sup>n</sup> Ecclesi. 1. 17. &  
21. 6.  
<sup>o</sup> *Eesai. 66. 2. Eccle.*  
2. 15.

<sup>p</sup> Iob 1. 1.  
<sup>q</sup> *Alti. 10. 35. 2. 2.*  
*Ecd. 1. 15. 1.*  
<sup>r</sup> Psal. 112. 1. &  
118. 1.

<sup>r</sup> Psal. 135. 2. &  
<sup>s</sup> 118. 4. & 22. 23.  
<sup>t</sup> 1 King. 18. 3. 12.

<sup>u</sup> Tob. 14. 1.  
<sup>v</sup> Psal. 139. 9. *Reuel.*  
7. 10, 11. & 19.  
1. 3, 4, 5, 6.

<sup>x</sup> *Bonau. lib. 3. d.*  
34. q. 3. p. 89. *Tho.*  
*Aquin. 22. q. 19. a.*  
11.

<sup>y</sup> *In callo, ubi non*  
*est peccatum Gloria*  
*est & perpetuarius*  
*& indefessa prae-*  
*mia. S. Hieron. ad*  
*Theodorum. Epi-*  
*stoph. Lucinij.*

*Offense*  
*Timor*  
*&*  
*rem*  
*Pax. Glo-*  
*ria Paue*  
*propter coram im-*  
*perfectiorem ad p-*  
*fitur. In toto enim*  
*erimus et à peccato et*  
*ab offensa. Paris de*

Lastly, it is an Everlasting Feare, euer encreasing <sup>t</sup>, and *Enduring for euer* <sup>u</sup>, though not in respect of the Act of Declination or eschewing of sinne <sup>x</sup>, because in Heauen there is no feare of sinning <sup>y</sup>; yet in respect of the Act of Celebration or Reuerencing God, because there the Saints doe nothing else; but still Giue Glory to Him, and Worship Him with humble Acknowledgement of their owne Vnworthinesse, *Psal. 19. 9.* with *Reuel. 4. 10. 11.*

Now (Honourable and Beloued) though I haue set nothing at all besides this Heauenly Manna before your eyes; yet your full Soules must not Loath it. For if that only is to be praised which is excellent <sup>a</sup>, then (by your leaue) I must stand somewhat longer vpon the Excellencie of this *Feare*, before a *Woman* can be *praised* that hath it.

*Virtutibus, lit. A. F. 2* Laudare plus est quam probare & predicare. Nam Laudamus id q. od excellit &c. *Anso. Popma de Differen. Virt. l. 3.*

C 3

I 20 / 3000 you

*The Excellen-  
cie of Godly  
Feare.*

<sup>b</sup> *Prov.* 22. 4. &  
19. 23. *Eccles.* 1. 11,  
12. & 23. 27. &  
40. 26, 27. & 10.

<sup>c</sup> *Inter Laudes me-  
as & illa est exi-  
mia: quod ipsum  
Christum Dominum  
Apuheram, immo  
fontem Gratiarum  
omnium & Virtu-  
tum replere dictus  
sum &c. Paris. de  
Moribus, fol. 99.  
lit. P.*

<sup>d</sup> *Deut.* 5. 29.  
<sup>e</sup> *Eccles.* 12. 13. De-  
um time -- Ergo si  
hoc est omnis Ho-  
mo, absq; hoc Nihil  
omnis Homo. *Serm.*  
20. in Cant.

<sup>f</sup> *Plus enim huma-  
ni animi pendet à  
Timore conspicius  
Divini tanquam à  
primis regulis Caiet.*  
*in Eccles.* 6. 8. 12. v.

<sup>g</sup> *Prov.* 9. 10. 10b  
28. 25.

<sup>h</sup> *Eccles.* 25. 12.

<sup>i</sup> *Leuit.* 2. 13. *Pet.*  
*Bles.* ser. 36. p. 430.

<sup>k</sup> *Psal.* 2. 11.

<sup>l</sup> *2 Cor.* 7. 11. *Ecc.*  
21. 6.

<sup>m</sup> *1 Pet.* 3. 2.

<sup>n</sup> *2 Cor.* 7. 1b.

I demand then what doe you count Excellent? Riches, Honour, Life. Why, these are neuer well gotten, nor well kept; but by *the Feare of the Lord*. So saith Salomon, *By the feare of the Lord are Riches and Honour, and Life* <sup>b</sup>. Say what you will, it must needs be an Excellent thing wherewith Christ Iesus Himselfe was Filled, and that was with *The Spirit of this Feare*, *Esa.* 11. 2. <sup>c</sup>. An excellent thing which God Himselfe so earnestly desires to be still in vs, and that is this *Feare*. O (saith He) *that there were such an Heart in them, that they would feare me, and keepe my Commandements alwaies* <sup>d</sup>, which is indeed *the whole Dutie of Man* <sup>e</sup>; without which (Saint Bernard concludes) *Euery man is Nothing*. He is not a Man (reasons a Schoole-man <sup>f</sup>) but the Shadow of a Man; because He imployes not his Soule to that noble End for which he had it, namely, to be squared and ruled by *the feare of the Lord*: without which no man can so much as Begin to be wise, because this *Feare is the Beginning* <sup>g</sup> *of wisdom*, nor so much as *Begin to Love God*, because this *Feare is the Beginning of the Love of God* <sup>h</sup>. It is the *Salt* (*alludes Blesensis*) that must be in euery *Sacrifice* <sup>i</sup>, in euery *Worke we doe*, so that there is no *Seruing God*; no *Reioycing in Him* <sup>k</sup>, no heartie *Repenting* <sup>l</sup>, no *Chast Conuersing* <sup>m</sup>, no *Perfecting Holinesse* <sup>n</sup>, no *Working out our Salvation*, but with *Feare and Trembling* <sup>o</sup>; nay there is no *Saluation*, no *Blessednesse* without *Continuing in this Feare* <sup>p</sup>, *Prov.* 28. 14. Againe, is not that Excellent, that will make vs more Excellent than our Neigh-

bours,

bours <sup>a</sup>, that will Exalt vs aboue them, that will keepe our hearts from Hardning <sup>r</sup>, our Houses from Ouerthrowing <sup>r</sup> ? but nothing can doe this; but this *Feare of the Lord*. This feare (saith *Parisi* <sup>c</sup>) can cause a spiritual Earth-quake in a mans Heart, able to ouerthrow all the Deuils strongest holds, any <sup>a</sup> Bosome-finne, be it neuer so pleasing and profitable, by reason of that Contrarietie and Opposition <sup>a</sup> that is betweene Lying in any Sweet Sinne, and Living in Gods Feare and Fauour, as you may see, *Leuit.* 25. 36.

Lastly, this is an Excellent Feare, because it is *A fountaine of Life* <sup>r</sup>: wherefore? *To drine away Sinnes* <sup>a</sup>, Sinnes which haue beene committed by Repentance (saith *S. Bernard*) and Sinnes where to we are Tempted, by Resistance <sup>b</sup>; and yet this is not all the Excellencie of this Feare: For it is *A fountaine of life* also: *To Cause vs to finde fauour at our Deaths* <sup>c</sup>; and which is more, Such an Excellent Feare as will make vs *Not feare, nor be afraid* <sup>d</sup>. Whereupon *Saint Augustine* <sup>e</sup> concludes *for my purpose*: *Discat timere, qui non vult timere: Discat ad tempus esse sollicitus, qui semper vult esse securus*. Let him learne to feare, that would not feare: Let him be wary and cautelous for a time, that would be happie and secure for euer. *Tertullian* giues the

*sue quod iam admissum est, siue quod tentat intrare. Expellit sane illud quidem penitendo, hoc Respiciendo. Serm. de Diuers. Affect.* <sup>c</sup> *Eccles.* 1. 13. <sup>d</sup> *Eccles.* 34. 14. *Exod.* 20. 20. *Prou.* 1. 33. & 19. 23. *Psal.* 27. 1, 2, 3. & 34. 4. -- *Adferendi sunt metus, sed ita, ut bis solus relinquatur, qui quoniam legitimus ac verus est, solus efficit, ut possint cetera omnia non timere. Lat. de Vero Cultu. l. 6. c. 17. Qui enim Deum veraciter timet, nihil terrenum & caducum timet, immo ex ipso Timore Dei, ipsi Timoribus superessentur. Bonau. lib. 3. d. 34. q. 1. p. 62. <sup>e</sup> *De Temp. Serm.* 214. tom. 10.*

<sup>a</sup> *Prou.* 12. 26.

*Eccles.* 15. 5.

<sup>r</sup> *Prou.* 28. 14.

<sup>c</sup> *Eccles.* 27. 3.

<sup>e</sup> *Ego sum Tempe-*

*stas ad l. erat orem*

*& salutem, Terra-*

*motum spirituum in*

*in corde humano fa-*

*ciens, ut omnia Dia-*

*bolica edificia in co-*

*faburibus et discen-*

*tibus ab eodem. Pa-*

*risi. de Moribus sel.*

*99. lit. F.*

<sup>a</sup> *Prou.* 8. 13. &

*16. 6. Psal.* 119. 6,

*36. 117. 128. v.*

*lan. 2. 10. Psal.* 96.

11.

<sup>x</sup> *Sed aiunt quida;*

*Sati Deum habere*

*si corde & animo*

*suspiciatur, licet*

*actum minus fiat. I-*

*ta, se saluo metu et*

*fide peccare; hoc est*

*Saluam castitate, ma-*

*trimonia violare,*

*Saluam pietate, po-*

*reiti & cunctarum tem-*

*perare. Tertul. de*

*Penit. c. 5. tom. 2.*

<sup>r</sup> *Prou.* 14. 27.

<sup>a</sup> *Eccles.* 1. 21.

<sup>b</sup> *Timor Domini*

*expellit peccatum,*

reason,



¶ Nam qui præsū-  
mit, minus vereatur,  
minus precaveat,  
plus periclitatur  
Ecce De Cultu Fam.  
cap. 2. & de Pa-  
nit. cap. 6. ¶ Vo-  
lo te timere &  
non timere, præsū-  
mere & non præsū-  
mere, timere ut pa-  
niteas, non timere  
ut præsumas. Por-  
ro præsumere ne  
diffidas, non præsū-  
mere ne torpescas.  
Ber. ep. 87. ad Oger.  
& Prou. 4. 23. Jer.  
4. 14. 18. & 16.  
10, 11, 12. Es. 55.  
7. Mat. 15. 19. Nec  
sufficit non egisse al-  
iquid impium, si  
mente cogitatur im-  
pietas, S. Hier. in  
Psal. 65. fol. 424.

¶ Prou. 28. 26. Rom.

7. 18. & 11. 20.

1 Phil. 4. 13. 2 Tim.

2. 1. & 4. 18. Eph.

4. 10. 2 Chron. 16.

8. 9. et 10. 11. Deut.

6. 3. 4. Quicquid

est circa te vel in te

unde possis præsū-

mere, abijce a te, &

10. a præsūptio tua

Deus fit, illius indi-

gens esto, ut implearis & c. S. Aug. in Psal. 85.

1. Iam. 4. 8. Heb. 10. 22. Redi ad te, intus tibi esto index. Ecce in cubiculo tuo abscondito, in ipsa vena

intima cordis tui ubi tu solus es, & ille qui videt; illic tibi displiceat iniquitas, ut placeas Deo.

¶ Parum est in vultu, parum est in lingua, in corde noli respicere, id est, noli diligere, noli acceptare.

Idem in Psal. 65. 10. 8. 1 De cultu Fam. cap. 2. 10. 2. m 2 Thess. 3. 3. 2 Tim. 2. 19. Job. 15. 16.

Luke 10. 20. Job. 16. 22. & 10. 28, 29. v. Psal. 15. 5. & 125. 1. Prou. 10. 30.

reason<sup>r</sup>, because if *We feare to Offend*, by Fearing we will take heed, lest we Offend, and by Taking heed, we shall be in safetie; otherwise if wee pre-  
sume and be not alwaies watchfull ouer our hearts lest they offend, we cannot be *Saued* <sup>s</sup>, Jer. 4. 14.

*Qui sollicitus est, is verè poterit esse securus*: He that is not ouer-bold on his owne strength<sup>a</sup>; but confident in Christ<sup>i</sup>, and liues not securely in the mi-  
nion-delight of any knowne sinne; but stands in such continuall awe of Gods *Presence*, *Precepts*, *Promises*, *Threats*, that he dare not so much as once make any offer of incurring his Displeasure by the impenitent Allowance of any sinne in his heart<sup>k</sup>, and studies to do euery Good worke as carefully, as if it were the Last he should doe in this World, and as exactly, as if his whole Salvation depended vpon it, such a Man (*in Ancient Tertullians* iudge-  
ment<sup>l</sup>) may be truly secure of Persuering in Grace here; and of being Glorified hereafter<sup>m</sup>,

1 *Thess.* 5. 15, 24. Once more and I haue done. Is not that an excellent thing that is for the Good of them that haue it, & of their children after them? Riches, Honour, Beautie, Policie, these and the like are not ostentimes so, as we see by woefull ex-  
perience in *Nabal*, *Haman*, *Abshalom*, *Achitophel*; but the feare of the Lord is euer so, for the Good of them that haue it, and for their children after them, as the

gens esto, ut implearis & c. S. Aug. in Psal. 85. <sup>k</sup> Psal. 66. 18. 1 Pet. 3. 15. Ez. 33. 31. Psal. 24. 4. Iam. 4. 8. Heb. 10. 22. Redi ad te, intus tibi esto index. Ecce in cubiculo tuo abscondito, in ipsa vena intima cordis tui ubi tu solus es, & ille qui videt; illic tibi displiceat iniquitas, ut placeas Deo. ¶ Parum est in vultu, parum est in lingua, in corde noli respicere, id est, noli diligere, noli acceptare. Idem in Psal. 65. 10. 8. <sup>l</sup> De cultu Fam. cap. 2. 10. 2. <sup>m</sup> 2 Thess. 3. 3. 2 Tim. 2. 19. Job. 15. 16. Luke 10. 20. Job. 16. 22. & 10. 28, 29. v. Psal. 15. 5. & 125. 1. Prou. 10. 30.

Prophet

# *A godly Womans Praise. To be sung for ever*

Prophet saith, *Ier. 32. 39.* and God himselfe before him, *Dent. 5. 29.* *How at your weeping an heart is*

There is no want to them that haue this Feare of any Good thing that is Good for them <sup>a</sup>. For first, *Psal. 25. 14.* The secret, that is, the feare of the Lord, is with them that feare Him; and is not that enough, though I should say no more with the Psalmist, because Godly Feare is Gods Treasure, *Esa. 33. 6.* and Better little wish is (saith Salomon) than Great Treasure <sup>o</sup>? But there is more behind to moue you further to affect this Excellent Grace. For if you will Feare the Lord, He will shew you his Covenant <sup>p</sup> of life and peace <sup>q</sup>, Teach you the way that you shall chuse <sup>r</sup>, Haue a Booke of remembrance written before Him for you <sup>s</sup>: Hee will Arise vnto you the Summe of Righteousnesse with healing in his wings <sup>t</sup>: He wil hide you in his presence from the pride of men <sup>u</sup>, Keepe you secretly in a Pavilion from the strife of tongues, Deliver you in Temptation euen againe <sup>x</sup>; yea He will take pleasure in you <sup>y</sup>, Pitie you as a Father doth his children <sup>a</sup>, Fulfill your Desire, Heare your crie and saue you <sup>b</sup>. And what is all this, but in a word (the word of my Text) *How will praise you, which is the Thing Promised to a woman fearing the Lord.*

*Ipsa Laudabitur: She shall be praised.*

She shall be so; but may not that labour be spared? For a man would thinke, she hath been praised all this while; because Godly Feare, the Grace of God in Her, and the onely cause of her Praise, hath beene alreadie so much commended vnto you? No (Beloued) my Text (you see) applies

D

and

<sup>a</sup> *Psal. 34. 9, 10.*  
<sup>c</sup> *Eccles. 40. 26, 27.*  
<sup>d</sup> *1. 16.*

<sup>o</sup> *Prov. 15. 16.*

<sup>p</sup> *Psal. 25. 14.*

<sup>q</sup> *Mal. 2. 5.*

<sup>r</sup> *Psal. 25. 12.*

<sup>s</sup> *Mal. 3. 16.*

<sup>t</sup> *Mal. 4. 2.*

<sup>u</sup> *Psal. 31. 20, 21.*

<sup>x</sup> *Eccles. 33. 1.*

<sup>y</sup> *Psal. 147. 11.*

<sup>a</sup> *Psal. 103. 13.*

<sup>b</sup> *Mal. 3. 17.*

<sup>c</sup> *Psal. 145. 19.*

*mal. 2:2*

*psal. 25:16*

*mal. 3:16*

*mal. 4:2*

*31:20; 2*

*31:20; 2*

*147: 11*

*147: 11*

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*Home to the noted.*



<sup>c</sup> Prou. 18. 4. & 14.  
24. & 17. 15. Eccl.  
10. 23. 29. Tho. A.  
quin. 22. q. 115. a.  
2. Corp.

<sup>d</sup> Ego carnis bona  
que semper & ipse  
contempsit, in ani-  
me laudibus nõ re-  
quiram—ad He-  
liodor. Epitab Ne-  
pot.

<sup>e</sup> Prou. 27. 14. Vox  
autem grandis laus  
excedens mensurã  
Meritorum sibi in-  
telligitur—Paris de  
Mortibus. fol. 123.  
li. 38.

<sup>f</sup> Es. 26. 12. 1 Cor.  
13. 10. & 12. 6.  
Phil. 2. 13. Jer. 32.

<sup>40.</sup>  
<sup>a</sup> Laudari in bonis  
operibus debes; sed  
in eo quod operaris,  
hominis laudes ex-  
pectare non debes—  
Deus Laudetur in  
operibus tuis. De  
Batu Vidu. ad Gal-  
lam epist. 2. Si qua  
sane in Sanctis dig-  
na laus vel admi-  
ratione insuor, cla-  
ra luce veritatis  
discutiens, profecto  
reperio Laudabilem  
sue Mirabiliori ali-  
um apparere atque  
alium esse, & Lau-  
do Deum in Sanctis eius. S. Bern. Ser. 13. in Cant. <sup>8</sup> 1 Pet. 2. 4. Enim vero qui non anime da-  
bit Gloriam omnem, cuius nomine totius Mundi mentio iuncta est. Tertul. de Anima. cap. 13.

and appropriates this praise to *Ipsa*, Her own Per-  
son, by vertue indeed of *the Feare of the Lord*. For  
were it not for that, it were better Contemning  
Her, yea Contending <sup>c</sup> with Her, than Com-  
mending Her, because that is a constant marke of  
the Godly to Contemne the vngodly, *Psal. 15. 4.*  
This, of the wicked to Praise the wicked, to Blessè  
the Couetous, whom *the Lord abhorreth*, *Psal. 10.*  
3. It is not her Friendship, no nor *Carnis bona* (as  
Saint *Ierom* <sup>d</sup> calls them) *the Good endowments of*  
*the flesh*, can priuiledge him from a *Curse*, if so be,  
he praise her without or aboue <sup>e</sup> her Deserts,  
*Prou. 27. 14.* Onely *the feare of the Lord*, with the  
excellent fruits thereof, is Gods Gift <sup>f</sup>, for which  
(saith *Fulgentius* <sup>\*</sup>) she ought, and he may safely  
commend her, because then, not shee; but *Gods*  
*Grace* in her is *Praised*, *Ephes. 1. 6.* Yea then, *not she*,  
but *God himselfe is Glorified* in Her, *Gal. 1. 24.*

But what? is not *She Praised*, when Her Hus-  
band, Her Children, Her Kindred, Her Friends,  
Her Attendants, Her Wit, Her Wealth, Her  
Beautie, Her Nobilitie, or all these and the like of  
Hers are commended? Yes, all these come very  
neere Her, and mutually receiue lustre and emi-  
nencie from this Godly Feare; but they are not  
*Ipsa*, Her selfe, that is, <sup>8</sup> principally Her Soule  
truely Generous, and ennobled with the *Feare of*  
*the Lord*. Vntill such an Humble Soule be found  
in Her, She is not She, that *shall be adorned with the*  
*Garment of praise*, *Eesai. 61. 3.* Therefore Saint *Ie-*

rom<sup>h</sup> would not commend in Noble *Marcella* any thing saue Her owne Godly selfe. *Ipsa Laudabitur*: She is She that shall be Praised.

And so we see how far forth Praise is to be extended to Her. Now to speak of the Extent of Her Praise: Let the word haue his full latitude. *Laudabitur* is generall, no kinde is limited. 1. Therefore for the Extent, to be praised euery manner of way. 2. For the Time when it shall be best for her. 3. For the Praiser, by him who can best doe it. Of all these briefly.

First, what praise she shall haue. 1. Euen that (which being true) is euer accompanied with Dearest Loue to her person<sup>i</sup>. 2. Highest estimation of Gods abundant graces in Her<sup>k</sup>. 3. Frequent Commemoration of them<sup>l</sup>. 4. Moderate Lamentation at her Death<sup>m</sup>. 5. Solemne Funerals according to the Dignitie of her place<sup>n</sup>. 6. And aboute all, with precise imitation of her excellent Vertues<sup>o</sup>. All this Honour God allowes Her, that honours Him with His Feare<sup>p</sup>. But because all Praise is properly in Words (as the Schoole-manteacheth<sup>q</sup>) and better words shee cannot haue to praise Her, than God himselfe speaks<sup>r</sup>, therefore she shall be Commended in no other, neither in regard of God, nor of her Husband, Children, Kindred, Seruants, and Gods People.

First in respect of God, she shall be praised for

*Nihil in illa laudabo, nisi quod propriū est. S. Ierom ad Princip. And so of Paula he saith. Nihil laudabimus nisi quod proprium est. & de purissimo sancta mentis fonte profertur. Id. ep. ad Eustoch. Nam cum omnia opera sua laudauerit Deus, cœlum, terram &c. ubi ad Homine rē.*

I.

*What Praise she shall haue. The Extent of Laudabitur.*

*tum est, solus non videtur esse laudatus propter quem omnia generata sūt. Quæ igitur causa est, nisi foris ea, quia alia in specia sunt, Homo in occulto? quia aliorum Gratia foris, huius intus est. Aliorum in Natiuitate, huius in Corde. Idco ergo homo non ante laudatur, quia non in forensi pelle, sed in interiore Ho-*

*mine ante probandus, sic predikandus est. S. Ambros. Inuit. Virg. cap 3. tom. 1. i 2 Job. 1. 1. Hebr. 13. 1. Ephes. 5. 25. k 1 Thess. 5. 13. l Mark. 14. 9. Psal. 112. 6. m Gen. 23. 2. Job. 11. 33. 35. n 1 King. 14. 13. 1 Thes. 4. 13. Eccles. 22. 11. 12. & 38. 16. 17. o Mat. 8. 2. 2 Chron. 32. 33. p 1 Sam. 3. 10. Hebr. 12. 1. & 13. 7. 1 Cor. 11. 1. q 1 Sam. 2. 30. Deut. 26. 19. Job. 12. 26. Esai. 8. 13. Timor Hominis, Dei Honor est. Tert. de Panit. c. 7. r Tho. Aquin. 22. q. 103. a. 1. ad 3. x Psal. 12. 6.*

f Psal. 16. 3.  
 v Psal. 83. 3.  
 u Mal. 3. 17.  
 x 2 Cor. 6. 18.  
 y Cant. 4. 9.  
 z Matth. 12. 50.  
 a Hos. 2. 17.  
 b Cant. 2. 10.  
 c Cant. 2. 14.  
 d Cant. 2. 13.  
 e Cant. 6. 10.  
 f Prov. 5. 19.  
 g Ezek. 24. 16.  
 h Eccles. 36. 22.  
 i Gen. 2. 18.  
 k Eccles. 36. 14.  
 l Mal. 2. 14.  
 m Eccles. 36. 24.  
 n Prov. 31. 11.  
 o Eccles. 26. 3. 23.  
 p Prov. 18. 22.  
 q Eccles. 26. 14.  
 r Eccles. 26. 15.  
 s Eccles. 26. 1.  
 t Eccles. 26. 13.  
 u Prov. 31. 23.  
 v Eccles. 26. 22.  
 w Prov. 19. 14.  
 x Eccles. 40. 19.  
 y Prov. 12. 4. *Non annulus, non torques aureus, non monile, sed Corona.*  
 z Carth. in Prov.  
 a Psal. 21. 3. *Esst.*  
 b 2. 17.  
 c Eccles. 25. 10.  
 d Eccles. 10. 24.  
 e Eccles. 7. 19.  
 f Prov. 31. 10.  
 g Eccles. 26. 14. 15.

One of his Excellent <sup>f</sup>, Hidden Ones <sup>t</sup>: for one of his Jewels, which hee will make vp <sup>u</sup>: for His Daughter <sup>x</sup>, His Sister <sup>y</sup>, His Mother <sup>z</sup>, His Spouse <sup>a</sup>, His Loue <sup>b</sup>, His Doue <sup>c</sup>, His Faire <sup>d</sup> one, as Faire as the Moone, as Pure as the Sun <sup>e</sup>: as the Moone by inherent, and as the Sun, by imputed Righteousnesse. To her Husband she shall bee commehded, as the Louing Hinde and pleasant Roe <sup>f</sup>, the Desire of his eyes <sup>g</sup>; An Helpe like vnto Himselfe <sup>h</sup>; His Companion <sup>i</sup>; for A Pillar of rest <sup>k</sup>, so that He shall haue no need of spoile <sup>l</sup>; for a Good Portion <sup>m</sup>, a speciall Fa- uour <sup>n</sup> and Gift of the Lord <sup>o</sup>; a Double Grace <sup>p</sup>, Doubling the number of his Daies <sup>q</sup>, Fattning his bones <sup>r</sup>, and making him knowne in the Gates, when he sitteth among the Elders of the Land <sup>s</sup>: for a Tower against Death vnto him <sup>t</sup>: A greater Blessing vnto him than either House or Inheri- tance <sup>u</sup>, Aboue children and the Building of a Ci- tie to continue his Name <sup>v</sup>, yea for a Crowne vnto her Husband <sup>w</sup>, not a Gold-ring on his finger; nor a chaine of Gold about his necke, nor a Brouch in his hat; but for a Crowne vpon his head (an Or- nament more conspicuous and eminent than the former, the Principall Ensigne of Princes <sup>x</sup>) gra- cing him that hath her, as much as a Crown doth Him that weareth it; so that there is none aboue her, that feareth the Lord <sup>a</sup>, None greater than she, not Great Men, nor Iudges, nor Potentates <sup>b</sup>: Her Grace is aboue Gold <sup>c</sup>. Her Price is farre a- boue Rubies <sup>d</sup>. Her Continent minde cannot be valedwed <sup>e</sup>, and by reason of Her, her Husband

is a Blessed Man <sup>1</sup>, Not like other men <sup>2</sup>.

To Her Children shee shall be Commended; because by her they haue a place of Refuge <sup>k</sup>: by Her they haue good meanes to bring and continue true Honour vpon them <sup>1</sup>, and if They (the Fruit) be a great Blessing <sup>k</sup> (as it is to haue Issue by such a One) what is the Root that beareth it <sup>1</sup>?

But I must hasten: How shall she be Praised in respect of her Parents? euen as *Rachel* <sup>m</sup> for doing seruice to them as to her Masters (the true propertie of one that *feareth the Lord* <sup>n</sup>.) In respect of her kindred by marriage, as *Ruth*, louing them <sup>o</sup>, Dealing kindly with them <sup>p</sup>, and Cleauing vnto them <sup>q</sup>. And in respect of her kindred by blood, as *Esther*, who did the Commandement of *Mordecai* when she was a Queene, like as when she was brought vp with Him <sup>r</sup>, who was exceedingly grieved at his Griefe <sup>s</sup>, and procured the Enlargement and Deliuerance of her kindred with her Feasts <sup>t</sup>, her Teares <sup>u</sup>, and the Hazard of her Life <sup>x</sup>.

In regard of her Seruants also, she shall be commended; because she Buildeth her House <sup>y</sup>: Shee is like the Merchants ship, She fetcheth her food from farre <sup>z</sup>, She giueth meat to her Household <sup>a</sup>, She cloatheth them all with Scarles <sup>b</sup>, and Shee looketh so well to their wares <sup>c</sup>, that As the Sunne when it ariseth in the high Heauen; So is her beautie in the Ordering of her House <sup>d</sup>.

Lastly, because all the Essentiall Glory and Fairenesse, which is to bee found in the whole Church, *The Woman cloathed with the Sunne* <sup>e</sup>, as

<sup>1</sup> *Eccles.* 26. 1.

<sup>2</sup> *Eccles.* 36. 23. Si-

ne Muliere igitur

Homo non habet

Laudem, in Mulie-

re predicatur, &c.

S. Ambros. Instit.

Virg. cap. 3. tom. 1.

<sup>h</sup> *Prou.* 14. 26. &

11. 2.

<sup>1</sup> *Deut.* 5. 29. *Psal.*

112. 2.

<sup>k</sup> *Psal.* 127. 3.

<sup>1</sup> *Psal.* 133. 3.

<sup>m</sup> *Gen.* 29. 9.

<sup>n</sup> *Eccles.* 3. 7.

<sup>o</sup> *Ruth* 4. 15.

<sup>p</sup> 1. 8.

<sup>q</sup> 1. 14 &

6. 2. 11.

<sup>r</sup> *Esth.* 2. 20.

<sup>s</sup> 4. 4.

<sup>t</sup> 4. 16.

<sup>u</sup> 3. 3.

<sup>x</sup> 4. 11, 16.

<sup>y</sup> *Prou.* 14. 1.

<sup>z</sup> 31. 14.

<sup>a</sup> 31. 15.

<sup>b</sup> 31. 21.

<sup>c</sup> 31. 27.

<sup>d</sup> *Eccles.* 26. 16.

<sup>e</sup> *Reuel.* 21. 3.





is safely arrived in the Haven, past all danger of shipwracke: or growing more proud by her praise (which many Living doe) as *Herod* for one <sup>1</sup> *Ar. 10. 17.* and that Philosopher for another, whose soule being before no bigger than a mans finger, became so puffed up and swolne with others commending him, that (as *Arrianus* reports) it grew greater than two Cubits <sup>1</sup>.

2. Nor only because actuall praise is in the lips of the praiser, and so a wicked woman may be praised, and yet not be worthy of it, and a godly woman may be praise-worthy, and yet not have it, whereas praise-worthinesse is ever in the partie to be praised, and fewest (you know) have this worth; but many have praise without it, therefore praise-worthinesse is the Nobler Grace of the two, and consequently best for a Woman to be worthy of praise, though she be not praised for the present.

3. But one of the chiefest Reasons is this; because indeed all our earthly praise is *Laudatur*, that is, for the present; but continueth not. Is, but shall not be. Sometimes a godly woman is commended, and sometimes she is not. As *S. Paul* praised the *Corinthians* <sup>1</sup>, *Now I praise you Brethren*, and by <sup>1</sup> *1 Cor. 11. 1. 22.* and by he saith: *Shall I praise you in this? I praise you not*: whereas This praise here promised so Is, that it *shall be* still, and that cannot be in this Transitory world; but in Heaven, where Her praise that feareth the Lord for ever, endureth for ever: *Laudabitur, She shall be praised.*

The best Time then for commending Her is yet to come, and that from Him who can best doe it; <sup>III.</sup> *Of whom shee shall be praised.*  
But

2 Kings 9. 11.  
 Alt. 24. 5. & 26.  
 24. Neh. 6. 13.

u Tert. Apolog. c. 7.  
 & c. Arnob. aduers.  
 Gent. M. Felix in  
 Oblas.

x Gratias ago Deo  
 meo, quod dignus  
 sum, quem mundus  
 oderit. S. Ierom. A-  
 selle.

y Ephes. 5. 15. Phil.  
 4. 8, 9. 2 Cor. 3. 20.

z Pet. 2. 12. Heb.  
 11. 39. Eccl. 41. 12.

-Nec ex nobis scin-  
 tilla procedat, per  
 quam aduersus nos  
 sinistra fama flam-  
 ma constetur. Nos  
 id agamus, ut male  
 de nobis nemo loqui,  
 absque mendacio  
 possit. Paulin. epist.  
 ad Celant.

2 1 Cor. 4. 5.

a 2 Cor. 10. 18.  
 Iob. 12. 43.

b 2 Pet. 3. 9.

c Ian. 5. 8, 9.

d 1 Pet. 4. 5.

But I must tell you first, this Time should neuer come, could the scoffing *Ismaels* of our daies be heard railing vpon, iesting at, belying and slander-  
 ring Her and Him *that feareth the Lord*. It was euer  
 their Deuillish propertie <sup>u</sup>, with many disgrace-  
 full censures to dimme the glory of the children of  
 Light; spitefully to aggrauate their tender frail-  
 ties, rather than to commend their vnreprovable  
 Graces. So of old they scourged the Primitiue  
 Christians with their viperous, virulent tongues <sup>x</sup>;  
 but as Saint *Ierome* thanks God that He was coun-  
 ted worthy to be hated of the world <sup>x</sup>; so should  
 euery good man and woman, not much trouble  
 themselves for the vniust censures and disconceits  
 of witlesse and worthlesse prophaneesse; but ra-  
 ther (as *Paulinus* <sup>y</sup> exhorts) haue more regard to  
 their good name, lest any sparkle or appearance of  
 euill truly proceed from them, whereby any flame  
 of euill report may be kindled, and so to liue, that  
 none may speake euill of them without lying. For  
 maugre the malice of all Sensualists, the Time will  
 come, when euery man and woman that feareth  
 God, shall haue praise of God <sup>z</sup>, 1 Cor. 4. which  
 is the best praise, when all is done <sup>a</sup>, 2 Cor. 10. Yea  
 (Beloued) that you may not count *the Lord* slacke  
 concerning his promise <sup>b</sup>, Saint *Iames* tells you,  
 This *comming of the Lord draweth neere* <sup>c</sup>: Behold  
*the Iudge standeth at the doore, He is readie to indge*  
*the Quicke and the Dead* (saith Saint *Peter* <sup>d</sup>) readie  
 to commend them, whom the world hath con-  
 demned; and to condemne them, whom world-  
 lings haue commended: readie to reueale vnto the  
 whole



whole world the good workes of the godly, *Honorifico pietatis testimonio*, with an honourable approbation of their blessed godlineſſe; & alſo to reueale vnto the whole world the wicked Deeds of the vngodly, *Manifesto impietatis vituperio*, with a publike, and open, vncontrouleable Diſcommendation of their curſed wickedneſſe <sup>e</sup>: yea the Iudge is ready <sup>e</sup> *Mat. 25. 34, 41.* to turne *Laudabitur* into *Laudatur*, her praiſe worthineſſe that feareth Him for euer, into euerlaſting Praiſe; ſo that ſhould her Huſband and Children faile to praiſe Her, which yet they do not, for they commend Her in the 29. verſe of this Chapter, ſaying: *Many daughters haue done veriuouſly; but thou exceſteſt them all* <sup>f</sup>: or ſhould the Godly ceaſe <sup>f</sup> *Prou. 31. 28, 29* to praiſe Her, which they will neuer do either here or in Heauen <sup>g</sup>. Here Her remembrance is ſo <sup>g</sup> *Cant. 6. 9.* ſweet in all their mouthes, that they ſay: <sup>h</sup> *Let her Memory be bleſſed: Let her bones flouriſh out of her place; and Let the name of Her that was honoured be* <sup>i</sup> *39. 10. 44. 15. 49. 1. 46. 11, 12* continued vpon her Children <sup>i</sup>: or ſhould Her owne workes giue ouer praiſing Her in the Gates, which they are forbidden to doe, verſ. 31. of this Chapter, yet God himſelfe will haue *Her workes follow her to Heauen* <sup>k</sup>, and *Accepting of Her* <sup>l</sup>, and *Them* <sup>k</sup> *Reuel. 4. 13.* *by Chriſt Ieſus* <sup>m</sup>, *Hee himſelfe will praiſe Her, that* <sup>l</sup> *Gen. 4. 4. 17.* *haſt made Him Her Feare* <sup>n</sup>, *Her praiſe* <sup>o</sup>, ſaying: <sup>10. 35. 1 Pet. 2. 5.</sup> *Well done thou good and faithfull ſervant, thou haſt* <sup>m</sup> *Hebr. 13. 15.* *beene faithfull ouer a few things, I will make thee ruler* <sup>n</sup> *Eſai. 8. 13.* *ouer many things, Enter thou into the ioy of thy Lord* <sup>o</sup> *Deut. 10. 21.* <sup>p</sup> *Matth. 25. 21.* <sup>p</sup> Where it is beſt to leaue Her, euen with her Lord, taking more ioy (as a Schoole-man teacheth truly) in praiſing Him, than in contemplating her

¶ *Perfecta Dei laudatio magis animā perficit, quā Dei fructus, quia magis letatur in Gloriā & plus gaudebit de Dei gloriā & honore, quā de suā Glorificatione, & plus iocundabitur in laudando Domini, quā in considerando propriū bonū.*  
*Bonaud. 3. d. 1. q. 1. p. 66. A. s. m. Pro-  
 soloz. c. 15. & 26.  
 1 Quid agimus a-  
 nima? cur ad mor-  
 tem eius venire for-  
 midas? — S. Ier.  
 Epitaph. Paule.*

*Application.*

*The Lady de-  
 ceased.*

*Mulier Timōs  
 Dominum.*

1 Pet. 3. 7.

2 Esai. 33. 6.

2 Cor. 4. 7.

*Epist. ad Principi-  
 cm. Gal. 3. 28.*

*¶ Non consideran-  
 tes Hōdām & An-  
 nam oc Dēbōrām,  
 viris scētibz pro-  
 phetasse, & in ser-  
 nitate Chīlī ne-  
 quaquā differē-  
 tiam Sexuum vale-  
 re; sed Mētiūm.  
 S. Ierom. Enstoch.*

owne praise, in Glorifying God, than in her owne Glorification.

But though we haue brought a Godly Woman where she would be, to Heauenly Praise, and Honour, and Glory, and found them by Gods free fauour in Christ giuen vnto Her; yet who is such a Woman? We haue not found Her yet; and why not yet? Because among other reasons, as Saint *Ierom* was afraid to entreat of the Death of that Venerable Matron *Paula*; so am I to speake of the Decease of this Honourable Lady. Therefore giue me leaue (beloued) to deferre the vncomfortable Passions of her Death, vntill I be a little better heartned by relating some of the laudable actions of her Life.

For the subiect then of my Text, I dare say, in regard of the Description thereof, your owne consciences haue made the Application, and doe witnessse for Her, that She was *A Woman fearing the Lord*. A Woman indeed, & so the *Weaker Vessell*, yet neuerthelesse Honour to be giuen Her in that respect; but rather the more (as Saint *Peters* inference will allow) because though shee had *This Treasure of the Feare of the Lord in an Earthen and in a Weaker Vessell*, yet Gods strength was made perfect in her Weaknesse. And it is S. *Ieroms* rule, you should iudge of Vertues, *Non Sexu, sed Amīmo*: Not by the Sex, but by the Minde and constant purpose of a Regenerate Heart: This makes the Difference of force in the seruice of Christ, not either Male or Female.

Suruey then (if you please) as briefly as you wil,  
 the

the severall workings of Her Godly Feare.

First to Her Head, her Subiection and Helpfulnessse like that of Saint *Augustines* Mother to his Father \*.

*The workings of Godly feare in regard of Her: Husband: Children.*

\* S. Aug. Confess. lib. 9. cap. 9.

To Her Children, her tenderest Affection and Sollicitousnesse to plant *the feare of the Lord* in their hearts, to fit them with worthy Matches out of Religious Families, to adorne her onely Sonne with the richest endowments of Grace and Learning: Witnesse her Letters to that Learned Professour \* in our famous Vniuersitie, worthy to be kept as a Monument of her truly Noble spirit and Godly Desire (like that of *Gregory Nazianzen's* Sister) to haue the fruit of her Body become the fruit of the Spirit †.

\* Doct. Pridem Rex Rector of Exeter College in Oxford.

† Greg. Nazian. in Laudem Gorgon. Orat. 25.

To Her Parents, shee was another *Rachel*, another *Marcella* \*.

*Parents.*

\* S. Ierom. Princip. Nisquam sine Matre &c.

To Her Kindred by marriage another *Ruth*, and to them by blood another *Heiter*.

*Kindred.*

To Her Seruants, shee was bountifull in their Health; compassionate (as *Fabiola* <sup>b</sup>) in their Sickness, either of Minde or of Body, prouiding for them (like the Centurion) both spirituall and corporall Physicke.

*Servants.*

<sup>b</sup> Id. Epiaph. Fabiola.

To All, Her whole Deportment was so Louely, so sweet, what *by the law of kindeesse in her tongue* \*, *portmēt to all*. Salutations, Gifts, Almes-Deeds, Visitations, Inuitations, and by other offices of courtesies and Hospitalities, that Her Amiable Behaviour was a powerfull Meanes, an attractiue Load-stone to draw vnto Her the hearts and loues of as many as knew Her, yea as but heard of Her.

*Religious De- portmēt to all.*  
\* Prov. 31. 26.

*Especially vnto Gods people.*

But vnto Gods children she euer only afforded the dearest pangs, the highest Degree of her kindest Affection<sup>d</sup>: Their company she most loued, and they Hers. Not so much in regard of Her fauour towards them, which was great; but chiefly by reason of that spiritual Helpe and refreshment, which they might get by conuersing with Her in the choicest passages of Sanctification. For shee had the Art to vphold holy conferences about perplexities of conscience, Relapses into sin, and Remedies against the same: Shee had the skill to beget many ioyfull Meditations of mortifying Grace and euerlasting Glory: She had the Zeale to nourish Heauenly mindednesse, boldnesse in the waies, and cheerefulnesse in the exercises of Religion and Deuotion.

*Constant vse  
of the Meanes  
of Saluation.*

Touching Her submission to the Meanes of Saluation: O what delight shee tooke here and in London, to heare conscionable and searching Sermons! It was Her onely Pleasure in that Citie (as she professed) to frequent them there; yea what Griefe was it vnto Her (as it was vnto Saint *Ambrose*) to heare of the Death of any of Gods zealous Ministers<sup>e</sup>?

<sup>e</sup> *Paulin. in Vita  
D. Ambrosii.*

And should I be silent, yet Her Oratory in her house hereby, this Church too (a part whereof her Zeale together with her Honourable Husbands Loue to Gods House newly erected) that Closet also of Hers in *Truro*, yea every place almost would speake aloud of her constant reading, hearing, meditating on the Word, solemne Humiliations, solitary conferences with her God, ser-

uent

uent prayers and ejaculations, which (as the sweetest incense) shee euer and anon sent vp to the Throne of Grace for the pardon of her sinnes, the fauour of God, the spirituall Good of her Dearest Husband, Children, and Gods Church.

But adde vnto all these, another more speciall, essentiall, and superiour working of Her Godly Feare, and that was Her continuall Combating against all sinne, euen Her most commanding sin whatsoeuer that was <sup>f</sup>. For there was a time to my knowledge, when after the preaching vnto Her of the power and efficacie of Gods promises, and of Christs Death and Resurrection, for the mortifying and mastering of any bosome and beloued sinne, you might easily see in Her, how willingly shee yeelded vnto the Sanctifying worke of the Holy Ghost for the Ouer-comming of her strongest corruptions, how heauily shee was displeased with relapses into smaller offences of daily incursion against the generall and constant purpose <sup>g</sup> of her heart not to sinne in any thing; how faithfully shee rested vpon those sweetest <sup>h</sup> promises of God (which shee confessed she had not erst so well weighed) for the mortifying of speciall infirmities, and how vnfainedly shee resolved to set her Faith on worke, to draw not onely assurance of pardon from the Merit of Christs Death and Resurrection; but also that Power and efficacie which is in them, to *Die to Sinne, and Liue to Righteousnesse* <sup>i</sup>.

beze agere oportet, eadem via illa Christi, qua visitor peccati & mortis in carne nostra viuere capies  
Des—nobiscum communicata facit ut &c. Beza epist. Theolog. 45. p. 111.

<sup>i</sup> Psal. 18. 23 Rom. 7. 21, 22, 23, 24.

*Unfained Resolution to mortifie her most preuailing Sinne.*

<sup>g</sup> Psal. 119. 6, 8. Añ. 11. 23.

<sup>h</sup> Mic. 7. 18. 1 Iob. 1. 9. Rom. 6. 14. Eccl. 36. 25. 2 Cor. 12. 7. 9.

<sup>i</sup> Rom. 6. 4, 5, &c.

*Via, inquam, illa Christi mortis nobis communicatur, ut per hac Christi vim moriamur peccato, sicut Christus peccato semel mortuus est, id est, non ut peccatum nobis non imputetur, id enim ad iustificationem pertinet, sed ut peccati vis iam non sit in nobis efficax, immo vero contra freti Vanità Christi, cui per Spiritum Sanctum coniuncti sumus, peccatum occidamus. — p. 111. vñd quia non satis est nō peccare; sed etiam*



\* Eccleſ. 8. 3.

† S. Ierom. Eufloch.  
E. epitaph. Paul.

¶ Neq; p̄ r̄ū diſſat  
intus baſilic̄ h̄ ymas  
Deuotionis & eta-  
tis uſigiam uirtus,  
atque eas quas pri-  
mea etas inter in-  
fantia uagin<sup>o</sup> emi-  
ſit, lacrymas utiq;  
p̄nitenſie & con-  
feſſionis. Verumta-  
men longē amplius  
utriſque procedunt  
alce quēdā lacry-  
ma, quibus inſundi-  
tur ſapor uini. Illa  
enim lacrymas ve-  
rē in uinū mutari  
dixim, que Fra-  
ternæ Compaſſionis  
affectu in ſeruore  
prodeſſet charitatis,  
pro qua etiā ad bo-

**Bountie to the  
Poore.**

nam tu iſſus im-  
memor eſſe, ſobria  
quā ebrietate ui-  
deri. S. Bern. in E-  
piſt. Dom. Serm. 3.

**Thankfulneſſe  
for Delive-  
rance from  
the Plague.**

¶ Aſ. 9. 34.

° Pſal. { 91. 7.  
50. 15.  
33. 1.

This was the Life of this Ele& Lady fearing the Lord, and therefore ſhe hath right and intereſt to all thoſe Honourable Attributes of Praise, which you heard euen now God himſelfe giue her in His owne words.

But O my Soule what doſt thou? Why art thou yet afraid to come to her Death? as if while I held my peace and were buſied in Her Praises, Her Death could be deferred? Alas it could not by all the Meanes that were uſed. For *No man* (ſaith the Preacher) *hath power ouer the ſpirit to retaine the ſpi-rit* \*. Then ſpeake of her Death I muſt, and yet (to make uſe of S. Ierom's words in a like caſe) *Quis poſſit ſiccis oculis Paulam narrare morientem* †? Who can relate the Death of the Lady *Frances Roberts* without ſhedding ſome Teares of Compaſſion, of Deuotion, yea and of Compunction too †? Shee deſerues ſome Teares from vs (Beloued) as well as from the Poore, weeping now and ſhewing the Coats and garments which this *Doreas* made for them, while ſhe was with them \*.

But to ſtop the current of them a little longer. Begin we with Gods mercifull preſeruatiō of Her in *London* from the noyſome Peſtilence; becauſe ſhe acknowledged it (as was meet) with humble Thankfulneſſe °. And then remember, that vpon Her returne home, being ſummoned by Sickneſſe, by and by ſhe ſet her  *Houſe in order*, like *Hezekiah*; She ſpake to the Hearts of Her Children, Friends, and Seruants, that were then about Her (like *Iacob*) by putting them in remembrance of Her De-  
parture and their Duties: She hungered and thir-

ſted



Red after the Body and Bloud of Her Dearest Sa-  
uiour, which shee receiued with Due Examinati-  
on <sup>p</sup> of Her Knowledge, Faith, Loue and Repen-  
tance, with reuerent Gesture, heartie Thankful-  
nesse, deuout Attention, and very Fruitfully to the  
greater strengthning and refreshing of Her Soule  
then traouelling for the other Life.

*Worthy recei-  
uing the Sa-  
crament.*

<sup>p</sup> 1 Cor. 11. 28.

And now (Beloued) that she lieth on the bed of  
Languishing, we must not be austere in reprehend-  
ing euery Infirmitie; but Pitifull in considering  
the tender frailtie of it.

For what though shee were (as Sicke folke are  
commonly <sup>\*</sup>) more Passionate than others, yea  
than Her selfe in Her health, yet if God iudgeth  
not according to the strange Effects and Symp-  
toms of Her sicknesse, not according to the short  
moment and violent passions of Her Death; but  
according to the holy Actions of Her Health, the  
former Affections of Her Heart, and the Generall  
Course of Her Life <sup>q</sup>; then it is our Dutie, not  
seuerely to censure her passionatenesse, who by  
reason of the parching Feauer of the Spirit, as well  
as of the Body, was disquieted in her Imagination  
(as the Physitian of the body could discerne)  
though not in her Memory. Consider therefore  
O Man (as that excellent Physitian of the Soule  
aduiseeth thee <sup>r</sup>) if thou canst beare with a fraile  
Body, that thou must much more beare with a  
fraile Minde and Body too. Consider also O Man,  
that this her Pettishnesse did more wound her to  
the heart, than any iniury thou couldst presse her  
with. Neither doe I speake this to nourish passion

*Passionatenesse  
by reason of  
Spiritual and  
Bodily Distre-  
sses.*

<sup>\*</sup> Δυσχερεια νο-  
σησιν συνολα γ-  
νω. Eurip. Orest.

<sup>q</sup> Mr. Greenham.  
1. Treat. for Af-  
flict. Consc. fol.  
211. part 2.

<sup>r</sup> 1d. Of Death.  
fol. 9. part 1.

in

*Vitemus ergo aut  
temperemus iracu-  
ndiam: ne sit eius aut  
in laudibus excep-  
tio, aut in vitis ex-  
aggeratio S. Ambro-  
sij. lib. 1. cap. 21.*

*Repentance  
for the same.*

in any, or to proue her Anger to be Sinnelesse<sup>r</sup>; but to be a lesse Sinne, because her Spirituall and Bodily Distemper was so great, or rather because her Faith quenched the flame of this fiery passion in Christs Blood, resolued and melted her heart into many penitent Teares afterwards. Oh, said she to me, (pressing her with *Dauids* example, *Psal.* 13 L.) In my Health I could digest any iniury, and deemed it base and vngodly, not to be able to doe so; but now (I know not how) me thinkes I am ouertender in bearing them. I am impatient indeed, and then I weepe for my impatiencie. For I know (as she her selfe vrged) *The wrath of Man doth not accomplish the Righteousnesse of God*<sup>c</sup>.

<sup>c</sup> *Iam. 1. 20. Psal. m.*

4. 4.

<sup>a</sup> *Ephes. 4. 26. Vel certe sic: Si irascimini, vobis irascimini, quia commoti estis, & non peccabitis. Qui enim sibi irascitur, quia cito commotus est, desinit irasci alteri. Id. ibid.*

*Her Agonie.*

<sup>x</sup> *Ezek. 18. 13, 30.*

<sup>y</sup> *— Si quem viderimus pauperē moriturum, sumptu iuuuamus, & dicat unusquisq; nostrum: Benedictio morituri in me veniat: Si quē viderimus debilem, non deservamus, si quem in extremis posuimus, non relinquamus. S. Ambrosij de Bono Mort. cap. 8, tom. 4.*

Thus shee was Angrie with her selfe for being Angrie with others, and then (according to Saint *Ambroses* rule) it ceased towards them before the Sunne went downe<sup>a</sup>; and was not this Holy Reuenge on her selfe a true fruit of Euangelicall Repentance? *2 Cor. 7. 11.*

But aye me! me thinkes I now heare her groaning vnder the dolefull pangs of Death, vnder those pangs of which shee had foretold saying: I shall suffer much more ere I goe hence. And can any haue the heart to heare her groaning pangs, without renting his owne heart from his darling pleasure? without lamenting his owne sinnes, which vnlesse he forsake betimes, will bring him to euerlasting Burnings<sup>a</sup>? or without learning to compassionate euery weake one, to assist any one yeelding vp the Ghost, because (as Saint *Ambrose* giues the reason<sup>y</sup>) the holy Peopphet *Iob* desired the

the Blessing of one, that lyes a Dying: *Benedictio morituri, in me uenias*: Let the blessing of him that is readie to die, come vpon me!

Let vs then, not yet, leaue this Departing Saint. For in the midst of this her Agonie, after shee had layen groaning many houres without any articulate or distinct speech, yet vpon triall made of Her sense and memory by demanding of Her, whether she would haue prayers made for Her, she answered plainly: With all my heart, pray, pray. And then as *Gregory Nazianzen*<sup>a</sup> reports of his Father, that though He was daily, yea houely, in great paine before his Death, yet He was euer still and quiet from paine, onely while Diuine Seruice was saying; so this Deuout Lady forgetting (as it were) Her former Groanings, did listen attentiuely to the prayers that were made for Her, without fetching so much as one sob during that time. And afterwards rehearsing distinctly part of the Lords Prayer, you might heare Her, when *S. Stephens* Vision and last words<sup>b</sup> were read vnto Her, repeat very often these last words of Her Sauour<sup>c</sup>: *O Heavenly Father into thy hands I commend my spirit.* Thus on a sudden I haue told you how she Dyed in the Lord<sup>d</sup>, and is with Christ<sup>e</sup>.

And though we saw her afterwards mouing her lips; but heard not her Voice, no more than they that were at Saint *Ambroses* Death did heare his Voice; but only saw his lips moue<sup>d</sup>; yet we must not thinke *The Spirit of strength*<sup>e</sup>, of Prayer and Grace<sup>f</sup>, is then onely strong, when we heare a Dying Saint pray, because Christs Spirit cries in

F                      Gods

*Deuotion as  
Her Death.*

<sup>a</sup> *Orat. 28. de Fune-  
re Patris. Tom. 2.*

<sup>b</sup> *Act. 7. 53, 56, 59.*

<sup>c</sup> *Luke 23. 46.*

<sup>d</sup> *Reuel. 14. 13.*

<sup>e</sup> *Phil. 1. 23.*

<sup>d</sup> *Paulin. in D.*

*Ambros. Vita.*

<sup>e</sup> *Esai. 11. 2.*

<sup>f</sup> *Zach. 12. 10.*

<sup>5</sup> Gal. 4. 6.

<sup>h</sup> Rom. 8. 26.

<sup>1</sup> Tim. 5. 22.

Gods Children, *Abba, Father* &, with Vnutterable Groanings <sup>h</sup> which we cannot heare, and therefore I doubt not, but this Elect Lady cried loudest in Gods eares, when we heard not her words; and why may we not thinke now, our sinnes hindered vs from hearing them? I am sure, heretofore she hath spoken againe and againe many Heart-piercing speeches to deterre from Sinne, and to allure to Holinesse of Life. If she be not hearkened to now, henceforth wee shall heare Her speake no more. *I charge you therefore before God and the Lord Iesus Christ, and the Elect Angels*: you (I say) I charge whomsoever shee hath iustly reprobued for any Sin, that you forsake those Sins; and whomsoever she hath zealously exhorted to holy Duties, that you performe those holy Duties, for henceforth you shall heare Her speake no more.

**Conclusion.**

*Sed quid ego te moneo  
Frater? quid expectem?  
ut nostra secum conueriatur  
et quasi consepeliatur  
oratio? S. Ambry.  
de Obitu fratris.  
Tom. 3.*

But why should I detaine thee (Honourable Lady) any longer? Or what doe you (Beloued) expect more? That our speech also should Die together with Hers, and (as it were) be Buried together with Her. O my Blessed Brethren, suffer neither this Godly Lady, nor Gods word to depart so dishonourably from you.

**I.**

*Imitation of  
Her Vertues.*

*Idcirco laude oris  
ad hominem uti-  
mur, ut alios ad  
quos laudatur, in  
bonam opinionem,  
& Reuerentiam,  
& Imitationem ipsius inducamus. Thom. Aquin. 22.  
q. 94.*

Suffer not Her so to depart from you; but let her euer liue in your breasts by Esteeming Her very highly in loue for Her workes sake, by Commemorating Gods Graces in Her; but aboue all by Imitating her Faith and Vertues <sup>1</sup>. Then you shall not need to grieue very much for Her Absence

from

from you; because she is *with Christ, which is best of all* <sup>k</sup>; because she is *Taken away*, not from you; but *from the euill to come*, *Esaï. 57. 1.* From you shee is not Taken, but from seeing the plagues and miseries of this wretched world, yea from seeing the future Deaths of you, Her Dearest friends <sup>l</sup>, for whom she would haue wept full bitterly; but you haue greater Cause, if you will heare *S. Ambrose* and *S. Ierome* comforting themselves in a like case, to Reioyce <sup>m</sup> and to giue God thanks <sup>n</sup>, that you Haue had Her, nay that you Haue Her, if so be you follow Her good example, and represent her to the life by your Godly Life.

To conclude: I beseech you all (Blessed Brethren) Suffer not the Word of God, which you haue heard this day, for want of the Feare of God, which is *The firmeſt foundation of Gods word* <sup>o</sup>, to vanish into aire, into nothing, to rebound from your flintie hearts (as a shaft shot against a wall of Adamant <sup>p</sup>;) but in Gods Name, Let the Sword of Gods Spirit sunder euery one of our minion sinnes from our bosomes: Let Gods pretious promise here of praising a *Woman that feareth the Lord*, feare vs from our strongest corruptions. *Atq; utinam præconia feminarum, imitarentur viri.* And I may well wish with Saint *Ierome*, that Men would emulate and imitate Women in their deserued at-

<sup>k</sup> Phil. 1. 23. — *Et Christum ledimus cum euocatos quosque ab illo quasi miserandos non equanimiter accipimus. Cupio, inquit Agostolus, recipi iam. Ergo votum si alios consequutos impatienter dolemus, ipsi consequi nolumus. Tertul. de Patient. cap. 9. Temperet sane Dilectis Gaudium, mestitiam d. solatorum, & tolerabilis fiat nobis, quod Nobiscum non est, quia cum Deo est. Ber. in Cant. ser. 27.*

II.

*Practise of Gods word.*

<sup>l</sup> Non enim nobis ereptus es, sed pericul. --- raptus es ne totius orbis excidia, mundi finem, propinquo hunc suerit, &c. S. Ambros. de Obitu Fratris. fol. 17.

<sup>m</sup> Letandum est enim magis, quod talem fratrem habuerim, quam dolendum, quod fratrem amiserim. Illud enim munus, hoc debitum est. Idem ibid. fol. 13.

<sup>n</sup> Non meremur quod talem amissimus, sed gratias agimus, quod habuimus, immo habemus. S. Ierom. Epist. Paul. o Basii quedam Verbi est Timor sanctus. Si uis enim simulacrum aliquod in Basi statuitur — ita uerbum Dei in Timore Sancti uelut statuitur foris iudicatur, hoc est, in pectore uidentis Dominum. — S. Ambros. in Psal. 118. Serm. 5. p. Iam. 1. 22. Zab. 7. 12.



q S. Ierom. epist.  
ad Furiam.

## III.

Meansto God-  
ly Feare.

1 Cor. 10. 11.

Reuel. 14. 7.

1 Esai. 57. 11. &

53. 5. Mat. 27. 46.

2 Eccle. 3. 14. 1b

7. 1. Psal. 39. 4. &

90. 12.

2 Cor. 5. 10.

Matth. 12. 36.

x Rom. 2. 15. Ren.

6. 16.

## IV.

So Great a  
Feare as must  
feare vs from  
our Bosome  
Sinne.

Psal. 18. 23. Prou.

8. 13.

7 ---Hunc si quis  
parum meluit, val-  
de contemnit-- B.  
Fulge de Myst. Me-  
diat. ad Trasim. l. 2.  
pag. 215.

2 Si in solo vno pec-  
cato decesserit Homo,  
irrevocabiliter  
mittitur in ignem

eternum--Gerson 2. p. de Mendicit. Spirit. lit. D & H. part. 3. b Ex parte enim Aversiois di-  
cit Iacobus qui offendit in vno factus est omnium reus, quia scilicet vno peccato peccando incurrit  
pene reatum, ex hoc, quod contemnit Deum, ex cuius contemptu provenit omnium peccatorum vastus.  
Aquinas 1. 2. q. 73. a. 1. ad 2m. Peccatum enim remitti non potest, quamdiu Voluntas peccato adheret.  
Idem p. 3. q. 87. a. 1. c. & q. 86. a. 2. c. Vnde non potest esse vere penitens, qui de vno peccato peni-  
tiet, & non de alio. Si enim diceret ei illud peccatum, quia est contra Deum super omnia di-  
lectum--Sequitur, quod de omnibus peccatis penitenter. Id. q. 86. a. 3. c.

tributions of Praise <sup>q</sup>. Lastly, if you desire to know, besides this motiue of obtaining Heauenly praise, what other Meanes you should vse to get, keepe and increase such a godly Feare in you, then consider the examples of Gods dreadfull iudgements <sup>r</sup> on them, that Feare Him not, yea on Christ Iesus Himselfe pursued for our sins <sup>s</sup> to the fulnesse of Bitternesse by the iustice of God, consider that first. Then remember your owne Deaths to haue them before you <sup>t</sup>, remember your strict Accounts to be made <sup>u</sup>, remember the restlessse Terroure of Conscience <sup>x</sup>, which followes the impenitent, and then or neuer you will *Feare the Lord Greatly*, as *Obadiah* and this Blessed Lady did. Be not deceiued (my Brethren) after all this Hearing, it is not a Little Feare will serue the turne. For to Feare God but a little (as *Fulgentius* saith) is to contemne Him very much <sup>y</sup>. It must bee at least so Great a Feare, as must feare you from your Greatest, your Sweetest Sinne whatsoeuer that be, else if you Die in it <sup>a</sup> without Repentance (which God forbid) your *Worme shall not die, neither shall your fire be quenched, and you shall be*, not a praise, but an *Abhorring to all flesh*, the last verse of the Prophet *Esay* with *Iames* 2. 10. <sup>b</sup>, and *Ezekiel*. 18. 10, 11, 13.

Knowing



Knowing therefore (as Saint Paul concludes <sup>e</sup>) <sup>e</sup> 2 Cor. 5. 10, 11.  
the terrour of the Lord, we perswade you (Blessed Bre-  
thren) to feare God Greatly, and to Giue Glory vnto  
Him <sup>d</sup>; then you shall haue praise of Him, then hee <sup>d</sup> Reuel. 14. 7.  
will glorifie you; and to say no more than this (with  
the Prophet Ieremie <sup>e</sup>;) which will make the Fear- <sup>e</sup> Jer. 10. 7.  
lesse Sinner inexcusable: Who would not feare thee  
O Lord, thou King of Nations, thou King of Saints?  
1. For thou onely art Holy: 2. For all Nations shall  
come vnto thee, and worship thee: 3. For thy iudge-  
ments are made manifest <sup>f</sup>: 4. For there is none like  
vnto thee, that pardoneth Iniquitie, and passeth by the  
Transgression of the remnant of thy Heritage <sup>g</sup>? Who  
would not Feare Thee such an Almighty, All-see-  
ing, Iust, Mercifull Lord God? Put thy feare therefore  
in our Hearts (as thou hast promised <sup>h</sup>) that wee  
may neuer depart from thee; but clinging insepara-  
bly by a liuely faith, vnto the bleeding wounds of  
our Blessed Redeemer, may without all slauish  
Feare <sup>i</sup> of Death and Iudgement, Louingly <sup>k</sup> ap-  
peare before thy Iudgement-seat, and without de-  
sperate Crying to the mountains and rocks Fall on vs <sup>l</sup>,  
may ioyfully heare Thee say vnto vs: Come ye Blef-  
sed of my Father, Inherit the Kingdome prepared for  
you from the foundation of the world <sup>m</sup>.

Which God grant vnto vs all, for the All-suffi-  
cient Merits of his Dearest Sonne, the Sweet Lord  
Iesus: To whom with Himselfe and the Holy Spi-  
rit be ascribed All Praise, Honour, Glory, Power, Do-  
minion and Maiestie, now and euer. Amen. Amen.

V.  
Reasons to  
feare the  
Lord.

<sup>f</sup> Reuel. 15. 4.  
<sup>g</sup> Mic. 7. 18.

VI.  
Prayer for  
Godly Feare.

<sup>h</sup> 1. r. 32. 39.  
<sup>i</sup> Si enim amamus  
Christum, ut q.  
aduentum eius aspec-  
tare debemus. Per-  
uersum enim est, et  
nescio utrum verum,  
quem diligis, tunc  
re ne veniat, orare,  
Veniati regnum tuum,  
et timere, ne exau-  
diatis. Unde autem  
timor? -- Quisquis  
ergo futurum iudicium  
timet, presentem co-  
nficientiam suam corri-  
ge. S. Aug. in Psal.  
147. tom. 8.  
<sup>k</sup> 2 Tim. 4. 8.  
<sup>l</sup> Reuel. 6. 16.  
<sup>m</sup> Matth. 25. 34.

FINIS.



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